

Compassionate

WARNING

AND

ADVICE

TO

ALL,

Especially to

Young Persons.

Being the Gift of the Author.



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The several Tracts contain'd in
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Compassionate
Warning and Advice
T O

A L L.

C H A P. I.

TH E R E is no Man that ever understood the Interest of Mankind, of Families, Cities, Kingdoms, Churches, and of Jesus Christ, the King and Saviour, but he must needs know that the right Instruction, Education, and Sanctification of Youth, is of unspeakable Consequence to them all; and therefore I am urged in my Mind, by the Greatness of the Case,

to add yet this Epistle to the younger Sort ; which shall contain, I. The great Importance of the Case of Youth. II. How it stands with them in Matter of Fact. III. What are the Causes of their Sin and dangerous Degeneracy. IV. How great a Blessing wise and godly Youth are to themselves and others. V. How great a Plague and Calamity the ungodly are. VI. What great reason ungodly sensual Youth have presently to repent and turn to God. VII. Directions to them how to do it. VIII. And some Directions to Parents about their Education. And all must be with the Brevity of an Epistle.

C H A P. II.

To begin betimes to live to God, is of unspeakable Importance to yourselves.

FOR, I. You were betimes solemnly dedicated to God, as your God, your Father, your Saviour, and your Sanctifier, by your baptismal Vow ; and
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as that was a great Mercy, it obliged you to great Duty : You were capable in Infancy of that holy Dedication and Relation ; and your Parents were presently obliged as to dedicate you to God, so to educate you for God : And as soon as you are capable of Performance, the Vow is upon your selves to do it. If your Childhood is not presently obliged to Holiness, according to your natural Capacity, no doubt your Vow and Baptism should have been also delay'd.

2. All your Time and Life is given you by God for one End and Use, and all is little enough ; and will you alienate the very Beginning, and be Rebels so soon ?

3. The Youngest have not Assurance of Life for a Day, or an Hour. Thousands go out of the World in Youth. Alas, the Flesh of young Men is corruptible, liable to hundreds of Diseases, as well as the old. How quickly may a Vein break, and Cold seize on your Head and Lungs, and turn to an Uncurable Consumption ? How quickly may a Fever, a Pleurisy, an Imposthume, or one of a thousand Accidents, turn your Bodies to Corruption ? And O that I knew how to make

you sensible how dreadful a thing it is to die in an unholy State, and in the Guilt of any unpardoned Sin ! An unsanctified Soul, that hath lived here but to the Flesh and the World, will be but Fuel for the Fire of Hell, and the wrathful Justice of the most Holy God. And though in the Course of undisturbed Nature, young Men may live longer than the old, yet Nature hath so many Disturbances and Crosses, that our Lives are still like a Candle in a broken Lanthorn, which a Blast of Wind may soon blow out. To tell you that you are not certain, in an unsanctified State, to be one Day or Hour more out of Hell, I expect will not move you so much as the Weight of the Case deserveth, because mere *Possibility* of the *greatest Hurt* doth not affect Men when they think there is *no Probability* of it. You have long been well, and long you hope to be so : But did you think how many hundred Veins, Arteries, Nerves, must be kept constantly in order, and all the Blood and Humours in due Temper ; and how the stopping of one Vein, or Distemper of the Blood, may quickly end you ; it would rather teach you to admire the merciful Providence

dence of God that such a Body should be kept alive one Year.

4. But were you sure to live to Maturity of Age, alas! how quickly will it come? What haste makes Time? How fast do Days and Years roll on? Had I done no Service for God, that I could now look back upon, I should seem as if I had not lived. A thousand Years, and one Hour, are all one, (that is, nothing) when they are past. And every Year, Day, and Hour of our Lives hath its proper Work: And how will you answer for it? Every Day offereth you more and more Mercies, and will you despise and lose them? If you were Heirs to Land, or had an Annuity which amounted but to an hundred Pounds a Year, and you were every Day to receive a proportionable Part of it, or lose it; would you lose it thro Neglect, and say, I will begin to receive it when I am old? Poor Labourers will work hard all the Day, that at Night they may have their Wages: And will you contemptuously lose your every Day's Mercies, your Safety, your Communion with God, your daily Blessings, and his Grace, which you should daily beg, and may daily receive?

5. Either you will repent and live to God, or not ; if not, you are undone for ever. Oh how much less miserable is a Dog, or a Toad, than such a Sinner ! But if God will shew you so great Mercy, Oh how will it grieve you to think of the precious Time of Youth which you madly cast away in Sin ! Then you will think, O what Knowledge, what Holiness might I then have got ! What a comfortable Life might I have lived ! O what Days and Years of Mercy did I cast away for nothing ! Yea, when God hath given you the Pardon of your Sin, the Taste of his Love, and the Hopes of Heaven, it will wound your Hearts to think that you should so long, so unthankfully, so heinously offend so Good a God and neglect so Merciful a Saviour, and trample upon Infinite Divine Love, for the Love of so base and fleshly a Pleasure. That ever you should be so bad, as to find more Pleasure in sinning, then in living unto God.

6. And be it known to you, if God in Mercy convert and save you, yet the bitter Fruit of your youthful Folly may follow you in this World to the Grave. If you waste your Estate in Youth, you may

may be poor at Age: If by Drinking, Gluttony, Idleness, or filthy Lust, you contract any incurable Diseases in Youth, Repentance may not cure them till Death. All this might easily have been prevented, if you had but had foreseeing Wisdom.

7. And if ever you think to be Men of any great Wisdom and Usefulness in the World, to your selves or others, your Preparations must be made in Youth. Great Wisdom is not got in a little Time.

8. And O what a dreadful Danger is it lest your youthful Sin become remediless, and Custom harden you, and Deceivers blind you, and God forsake you, for your wilful Resistance of his Grace! God may convert old hardened Sinners: But how ordinarily do we find that Age doth but answer the Preparations of Youth, and the Vessel ever after favour-eth of the Liquor which first thoroughly tainted it; and Men are but such as they learned to be and do at first. If you will be perfidious Breakers of your baptismal Vows, it's just with God to leave you to your selves, to a deluded Understanding, to think Evil Good, and Good Evil,

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to a seared Conscience, and a hardened Heart, and as past feeling, to work Uncleanneſs with Greedineſs, *Eph. 3. 18.* and to fight againſt Grace and your own Salvation, till Death and Hell convince you of your Madneſs. O ſport not with the Juſtice of a ſin-hating God ! Play not with Sin, and with the unquenchable Fire ! Forſaking God is the way to be forſaken of him : And what is a forſaken Soul but a miſerable Slave of Satan ?

9. Yea, did you but know of what moment it is to prevent all the heinous Sins that elſe you will commit, you would make haſte to repent, though you were ſure to be forgiven. Forgiveneſs maketh not Sin to be no Sin, or to be no Evil, no Shame, no Grief, to the Soul that hath committed it. You will cry out, O that I had never known it ! To look back on ſuch an ill-ſpent Life, will be no pleaſant Thought. Repentance, though a healing Work, is bitter : Make not work for it, if you love your Peace.

10. And is it a ſmall thing to you, that you are all this while doing hurt to others, and drawing them to Sin, and plunging them into that dangerous Guilt,
which

which can no way be pardoned but by the Blood of Christ, upon true Conversion? And when they have joined with you in Lust and fleshly Pleasure, it is not in your power to turn them, that they may join with you in sound Repentance; and if not, they must lie in Hell for ever: And can you make a Sport of your own and other Mens Damnation? But this leadeth me to the Second Point. I have shewed you of what vast Concernment it is to your selves to begin betimes a holy Life; I will next shew you of what Concernment it is to others.

C H A P. III.

Of what Publick Concernment the Quality of Youth is.

§. I. **T**HE Welfare of the World is of far greater Worth than of any single Person; and he hath put off Humanity, who doth not more earnestly desire it. If this World consisted but of one Generation, then to make that Generation

neration wise and good would be enough to make it a happy World : But it is not so. In Heaven, and in the future glorious Kingdom, there is neither marrying, nor giving in Marriage, but they are as the Angels in a fixed everlasting State ; and one continued Generation maketh up the New Jerusalem : Being once holy and happy, they are so for ever. But here it is not so ; one Generation cometh, and another goeth : If the Father be as wise as *Solomon*, the Son may be as foolish as *Rehoboam*. O what a great Work is it to make a Man truly wise and good ! How many Years Study doth it usually require ? What Wisdom and Diligence in Teachers ? What Teachableness and Diligence in Learners ; and especially the Grace of God ! And when all is done, the Man quickly dieth, and obtaineth his Ends in another World ; but his Children are born as ignorant, and perhaps as bad as he was born : He can neither leave them his Knowledge, nor his Grace. They must have all the same Teaching, and Labour, and Blessing as he had, to bring them to the same Attainments : The Mercy and Covenant of God taketh them into his Church, where they have great Advantages and Helps, and promisseth

miseth them more Mercy for their relation to a faithful Parent, if he or they do make no Forfeiture of it; but as their Nature is the same with others, so their actual Wisdom must come by God's Blessing on the use of the same Means, which are necessary to the Children of the worst Men. A Christian's Child is born with no more Knowledge than a Heathen's, and must have as much Labour and Study to make him wise.

§. 2. It is certain then, that the Welfare of this World lieth on a good Succession of the several Generations: And that all the Endeavours of one Generation, with God's greatest Blessing on them, will not serve for the Ages following; all must begin anew, and be done over again, or all will be as undone to the next Age. And it is not the least Blessing on the Faithful, that their Faith and Godliness disposeth them to have a Care of Posterity, and to devote their Children wholly to God, as well as themselves, and to educate them in his Fear. If Nature had not taught Birds and Beasts to feed their young, as well as to generate them, their Kind would be sooner extinct. O what a blessed World were it, if the Blessings of Men famous for Wisdom

dom and Godliness were entailed on all that should spring from them, and if this were the common Case!

§. 3. But the doleful Miseries of the World have come from the degenerating of good Mens Posterity. *Adam* had his *Cain*, and *Noah* his *Cham*, and *David* his *Absolom*; *Solomon*, *Hezekiah*, *Josiah*, left not their like behind them. The present State of the Eastern Churches is a dreadful Instance. What Places on Earth were more honourable for Faith and Piety than *Alexandria*, *Antioch*, *Jerusalem*, *Constantinople*, *Ephesus*, *Philadelphia*, and the rest of these great and noble Countries; and those also strengthened with the powerfullest Christian Empire that ever was on Earth? And now they are Places of Barbarism, Tyranny, and foolish Mahometanism, where the Name of Christ is made a Scorn, and the few Christians that keep up that sacred Profession, by Tyranny kept in so great Ignorance, that, alas! the Vices of most of them dishonour their Profession as much as their Enemies Persecutions do.

And alas! were it not for the Name of a pompous Christian Church, how plain an Instance would *Rome* be of the same

same Degeneracy? And some Countries that received the Blessing of Reformation have revolted into the Darkness of Popery. What a Change was in *England* by Queen *Mary's* Reign? And how many particular Cities and Towns are grown ignorant, which in former times were famous for Religion?

§. 4. And on the other side, when Piety hath successively, as a River, kept its Course, what a Blessing hath it proved? (But how rare is that!) And when Children have proved better than their Parents, it hath been the beginning of Welfare to the Places where they lived. How marvellously did the Reformation prevail in *Germany* in *Luther's* time, when God brought out of Popish Monasteries many excellent Instruments of his Service, and Princes became wise and pious, whose Parents had been blind or impious? Godliness or Wickedness, Welfare or Calamity, follow the Changes and Quality of Posterity.

And Men live so short a time, that the Work of educating Youth aright is one half the great Business of Man's Life.

§. 5. Among the ancient Sages of the World, the *Greeks* and *Romans*, and much more among the *Israelites*, the Care of Posterity and Publick Welfare, was the great Thing which differenced the Virtuous and Laudable, from those of, a Base, Selfish, Sensual Disposition. He was the bravest Citizen of *Rome* that did most love, and best serve his Country: And he was the Saint among the *Jews* who most loved *Sion*, and the Security and Succession of its holy and peaceable Posterity. And the Christian Faith, and Hope, and Interest, doth lead us herein to a much higher Pitch, and to a greater Zeal for Publick Good, in following him that whipt out Profaners from the Temple; even a Zeal of God's House, which eateth us up: It teacheth us by the Cross most effectually to deny our selves, and to think nothing too dear to part with to edify the Church of God, nor any Labour or Suffering too great for common Good. It teacheth us to pray for the *Hallowing of God's Name, the Coming of his Kingdom, and the Doing of his Will on Earth as it is done in Heaven, before our Daily Bread, and any other Personal Interest of our own.* Therefore the Families

lies of Christians, should be as so many Schools, or Churches, to train up a Succession of Persons meet for the great communicative Works which God calleth all Believers to in their several Measures. It is *eminently Teachers*, but it is also *all others* in their several Ranks, who must be the *Salt of the Earth*, and the *Lights of the World*. And indeed the Spirit of Holiness is so eminently the Spirit of Love to God and Man, that it inclineth every sanctified Person to a communicative Zeal, to make others wise, and good, and happy.

§. 6. And God in great Mercy hath planted yet more deeply and fixedly the Natural Love of Parents to their Children, that it might be in them a Spring of all this Duty; so that though fleshly Vice may make Men mistake their Childrens Good, as most ungodly Men do their own, and think that it consisteth in that which it doth not; yet still the general Desire of their Childrens Welfare, as well as of their own, is deeply rooted, and will work for their Welfare, as soon as they well know wherein it doth consist. And God hath not given them this Love only for the Good
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of the individual Children, but much more for the Commonwealth and Church; that as exercised Soldiers make one Army, so many well educated Children may make up one peaceable and holy Society.

§. 7. And accordingly it is much to be observed, that God hath not given Children a natural Love and Submissiveness to Parents only for the personal Benefit of their Provision and other Helps; but especially that hereby they may be teachable and obedient to those Instructions of their Parents, by which they may become Blessings in their Generations, and may conjunctly make up wise and holy Societies, Families, Churches, and Commonwealths. For these Ends it is that God hath bound you, as to reverence your Masters, Tutors and Pastors, so especially both to reverence and love your Parents, that you may be the more capable of their necessary Instruction and Advice.

By all this it is most evident, that the great Means of the Welfare of the World must be the faithful and holy Endeavours of Parents, and the willing Teachableness and Obedience of Children, that they may escape the Snares of Folly
and

and fleshly Lusts, and may betimes get that Wisdom and Love of Goodness, which may make them fit to be Blessings to the Places where they live.

C H A P. IV.

*How the Case standeth with our Youth in
Matter of Fact.*

§. 1. **T**HRO the great Mercy of God many Families are sacred Nurseries for Church and Kingdom; and many Parents have great Comfort in the Grace of God appearing in their Children. From their early Childhood many are of humble obedient Dispositions, and have a Love to Knowledge, and a Love to the Word of God, and to those that are good and vertuous Persons. They have inward Convictions of the Evil of Sin, and a Fear of sinning, and a great Dislike of wicked Persons, and a great Love and reverent Obedience to their Parents; and when they grow up, they diligently learn in private and in publick:

Publick: They increase in their Love to the Scriptures, and good Books, and to godly Teachers, and godly Company, and God saveth them from Temptations, and worldly Deceits, and fleshly Lusts; and they live to God, and are Blessings to the Land, the Joy of their Friends, and exemplary and useful to those whom they converse with.

§. 2. But all, even religious Parents, have not the like Blessing in their Children. 1. Some of them, though religious otherwise, are lamentably careless of the Duty which they promised to perform (at Baptism) in the Education of their Children, and do but superficially and formally instruct them, and are too faulty as to the Example which they should give them; and seem to think that God must bless them, because they are theirs, and because they are baptiz'd, while they neglect their promised Endeavours. 2. And some Children, when they grow up, and are bound to resist Temptations, and to use God's appointed Means for their own Good, do wilfully resist God's Grace, and run into Temptations, and neglect, and wretchedly betray themselves, and forfeit the Mercies which they needed.

§. 3. In all my Observation, God hath most blessed the Children of those Parents who have educated them as followeth: 1. Those that have been particularly sensible what they promised for them in the Baptismal Vow, and made Conscience of performing it. 2. Those that have had more Care of their Souls than of their outward Wealth. 3. Those that have been most careful to teach them the Pravity of corrupted Nature by Original Sin, and to humble them, and teach them the need of a Saviour, and his renewing as well as pardoning Grace, and to tell them the Work of the Spirit of Sanctification, and teach them above all to look to the inward State of their Souls. 4. Those that have most seriously minded them of Death, Judgment, and the Life to come. 5. Those that have always spoken of God with the greatest Reverence, Affection and Delight. 6. Those that have most wisely laboured to make all the Knowledge and Practice of Religion pleasant unto them, by the Suitableness of Doctrines and Duties to their Capacity. 7. Those that have most disgraced Sin to them, especially base and fleshly Pleasures. 8. Those that have kept them from the Baits of Sen-

Sensuality, not gratifying their Appetites in Meats and Drink, to bring them to an unruly Habit; but used them to a Habit of Temperance, and Neglect of Appetite. 9. Those that have most disgraced Worldliness and Pride to them, and used them to low things in Apparel and Possession, and told them how the Proud are hateful to God, and set before them the Example of a crucified Christ, and opened to them the Doctrine of Mortification and Self-denial, and the great Necessity of true Humility. 10. Those that have been most watchful to know their Childrens particular Inclinations and Temptations, and apply answerable Remedies, and not carelessly leave them to themselves. 11. Those that have been most careful to keep them from ill Company; especially, (1.) Of wicked Youths, of their own Growth and Neighbourhood. (2.) And of tempting Women. 12. Those that have most wisely used them to the meetest publick Teachers, and helped them to remember and understand what they hear, especially the Fundamental Truths in the Catechism. 13. Those that have most wisely engaged them into the Familiarity and frequent Converse of some suitable, godly,

ly, exemplary Companions. 14. Those that have most conscionably spent the Lord's Days in Publick, and in their Families. 15. Those that have done all this, as with reverend Gravity, so especially with tender endearing Love to their Children, convincing them that it is all done for their own Good ; and that do not by imprudent Weaknesses, Ignorance, Passions, or Scandal, frustrate their own Endeavours. 16. Those that use not their Children as mere Patients, only to hear what their Parents say, but engage them to constant Endeavours of their own, for their own Good ; especially in the reading of Scripture, and the most suitable Books, and meditating on them, and daily personal Prayer to God. 17. Lastly, Those that pray most heartily and believingly for God's Grace, and his Blessing on their Endeavours. Such Mens Children are usually blessed.

§. 4. But it is no wonder, where such Means are neglected, much more when Parents are ungodly, fleshly, worldly Persons, and perhaps Enemies to a holy Life, if the Children of such are ignorant, deluded, ungodly, and drowned in fleshly Lusts ; and, alas ! it is the Multitude

titude of such, and their sad Conditions, which is the Occasion of my writing this Epistle.

§. 5. 1. We see to our Grief, that many Children are of a stupid and unteachable Disposition, and almost incapable of Instruction, who yet can as quickly learn to talk of common Matters as other Persons, and can as easily learn a Trade, or how to do any ordinary Business. And though some inconsiderate Persons overlook the Casualty of the more immediate Parents Sins, in such Judgments on their Children, as if it were only *Adam's* Sin that hurt them, I have elsewhere proved that this is their great and dangerous Mistake. As *David's* Child died for the Father's Sin, the Children of Gluttons, Drunkards, Fornicators oft contract such bodily Distempers as greatly tend to stupify, or further vitiate the Mind. And their Souls may have sad Additions to the common human Pravity.

2. Accordingly many Children have more violent Passions, and carnal Desires, than others, which run them into wicked Ways impetuously, as if they were almost Brutes, that had no Reason or Power to resist. And all Words and Corrections
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are to them of little force, but they are as Blocks, that when you have said and done what you can, go away as if they had not heard you.

3. And some have cross and crooked Natures, addicted to that which is naught, and the more, by how much the more you do contradict them: froward and obstinate, as if it were a desired Victory to them to overcome their Parents, and escape all that would make them wise and good; dogged, sour, proud, self-willed, and utterly disobedient.

4. And too many have so great an Enmity and Averseness to all that is holy, spiritual and heavenly, that they are weary to hear you talk of it; and you persuade them to learn to read, to pray, to meditate, or consider, as you persuade a sick Man to the Meat which he doth loath, or a Man to dwell with those that he hateth. They have no Appetite to such things, no Pleasure in them; when you have said all of God, and Christ, and Glory, they believe it not, or they favour it not: They are Things above their Reach and Love, yea, Things against their carnal Minds: You tire them worse than if you talked in a strange Language to them; such Enmity is in the

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Heart of corrupted Man to God and Heaven, till the Grace of the great Reconciler overcome it by a new Life, and Light, and Love.

5. And when Custom is added to all these vicious Dispositions, alas ! what Slaves and Drudges of Satan doth it make them ! For instance,

1. Some are so corrupted with the *Love of Sport*, that *Gaming* or *Stage-Plays*, or one such Foolery or another, becometh so pleasant to them, that they can understand or believe nothing that is said against it by God or Man: their diseased Phantasy hath so conquered Reason, that they cannot restrain themselves ; but in their Callings, and in religious Exercises they are weary, and long to be at their Sports, and must be gone ; neither God, nor Holiness, nor the Joys of Heaven, are half so sweet to their Thoughts as these are : For they have that Mark of Misery, 2 Tim. 3. 4. *They are Lovers of Pleasure more than Lovers of God.*

The same I say of *sinful Mirth*, and the Company which doth cherish it. Little do they believe Solomon, Eccles. 7. 2, 3, 4. *It is better to go to the House of Mourning, than to go to the House of Feasting, for that*

that is the End of all Men, and the Living will lay it to his Heart. Sorrow is better than Laughter; for by the Sadness of the Countenance the Heart is made better. The Heart of the Wise is in the House of Mourning, but the Heart of Fools is in the House of Mirth. It is better to bear the Rebuke of the Wise, then for a Man to bear the Song of Fools: For as the Crackling of Thorns under a Pot, so is the Laughter of Fools.

It's true, that Mirth is very desirable to Nature: And God is not against it, but much more for it, then Sinners will believe: But it is a rational Mirth which becometh a rational Creature; and such as he can justify, and as will make him better, and tends to Felicity, and everlasting Mirth; and not the causeless Mirth of Madmen, that set their House on fire, and then laugh and sing over it; nor like the Mirth of the drunken Man, whose Shame exposeth him to Pity or Derision; nor any such Mirth as leadeth a Man from God to Sin, and keepeth him from the Way of manlike and everlasting Joy, and prepareth for the greatest Sorrows.

2. There are some so enslaved to their Appetites, that their Reason hath no Power to rule them ; but, like Brutes, they must needs have what the Belly and Throat desireth : And if they be the Children of the Rich, who have always full and pleasant Food, constant Flesh-pleasing, and true Gluttony, is taken for no Sin ; and, like Swine, they do but live to eat, whereas they should but eat to live, and chearfully serve God.

But it's never so dangerous as when it turneth to the *Love of Drink* ; then the pleasing of the Throat, and the pleasing of the Brain by Mirth going together, do so much corrupt the Appetite and Fantasy, that their Thoughts run after it, and Reason hath no power to shut their Mouths, nor keep them from the House of Sin. Some sin against an accusing Conscience, and under their Convictions and Terrors do drink on, which yet they could forbear if they knew there were Poison in the Cup. Some are more miserable, and have sinned themselves into Searedness of Conscience, and past feeling, and perhaps into Infidelity ; and a blinded Mind, persuading them that there

there is no great Harm or Danger in the Sin, and that it is but some precise People that make so great a matter of it : And some that have Purposes to forsake the Sin, when Appetite stirs, forget it all ; and when Company enticeth, and when they see the Cup, they have no power to forbear. O what a pitiful Sight it is to see Men in the Flower of Youth and Strength, when they should most rejoice in God and Holiness, to be still thirsty after a forbidden Pleasure, and hasting to the Tavern or Alehouse, as a Bird to the Snare of the Fowler, and sweetly and greedily swallowing the poisonous Cup which God forbiddeth ! And that false Repentance which Conscience and Experience force them to sometimes, is forgotten the next Day, when the Temptation is renewed : Yea, the *Throat-Madness*, and the *Merry and Belly-Devils*, are within them a continual Temptation, which the miserable Slaves cannot resist.

3. And these beastly fleshly Sins do usually make them weary of their Callings, and of any honest Labour: The Devil hath by this time got possession of their Thoughts by the Bias of Delight and sinful Lust ; and they are thinking

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of Meat, or Drink, or Play, or merry Company, when they should be diligently at Work; and so Idleness becomes the Nursery of Temptation, and of all their other Vice, as well as a constant Sin of Omission, and loss of hasty precious Time. And Custom increaseth the Habits, and maketh them good for nothing, and like dead Men to all that Life is given them for, and only alive to prepare by Sin for endless Misery.

4. And usually *Pride* also takes its Part to make the Sin of *Sodom* in them compleat, *Ezek. 16. 49. Pride, Fulness, and Idleness.* They that must be in their jovial Company, must not seem despicable among them, but must be in the Mode and Fashion, whatever it cost; lest the Image of the Devil, and his Victory over them, should not be perfect, if *Pride* were left out, how unreasonable soever.

5. And by this time they have (usually here amongst the Rich and Idle) a further Step towards Hell to go, and yet a deep Gulf to fall into: *Fleshly Lust* next entangleth them in *immodest Converse* with Women, and thence into *filthy Fornication*; and so they go on as an Ox to the Slaughter, and a Fool to the Correction of
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the Stocks, and know not that it is for their Lives. Proverbs 7. 21, 22, 23. Till they mourn at last (perhaps) when Flesh and Body are consumed, and say, How have I hated Instruction, and my Heart despised Reproof, and have not obeyed the Voice of my Teachers, nor inclined my Ears to them that instructed me? I was almost in all Evil, &c. Prov. 5. 12, 13, 14. And 'tis well for the Wretches if this Repentance be true, and in time, that though the Flesh be destroy'd, the Spirit may be saved: For Solomon saith, Prov. 2. 18, 19. Her House inclineth to Death, and her Paths to the Dead: None that go unto her, return again, neither take they hold of the Paths of Life. God, I doubt not, recovereth some; but the Case is dangerous: For though Age and Sickness cure Lust, usually before that, the Conscience is seared and debauched, and they being past feeling, work Uncleanneſs with Greedineſs, and forsaking God, are so forsaken by him, that all other Sin, Sensuality, and Enmity against a holy Life, prevaiſeth against them, and the unclean Devil lets in many more.

6. And when all these Sins have enslaved sensual Youths, they must have Money to maintain them ; and if they have it not of their own, and be not the Sons of great Men, that will maintain them in the Service of the Flesh, they must steal to get it, which usually is either by thievish borrowing when they cannot pay, or by robbing their Parents or Masters. If all the Masters in *London* knew what Thieves their Apprentices Vices are, for their own sakes they would take greater care to watch over them, and keep them from ill Company, Drunkenness, and Plays, and would teach them to seek Pleasures in good Books, good Company, and serving God. Wisdom might have prevented this ; but if the Thorn be got into the Conscience, it must come out ; and if the Poison be swallowed, it must come up, what Gripes soever the Vomit cost. There is no playing with Hell-Fire, nor jesting with the Justice of the Most Holy God. One penitent Review of fleshly Lust, and sinful Pleasure, and Falshood, and Deceit, (tho wholesome, if true and timely) will turn it all into Gall and Wormwood ; for the End of sinful Mirth is Sorrow.

7. And

7. And too many there be that escape the gross and disgraceful part of the foresaid Sensuality and Unrighteousness; that yet do but chuse another Idol, and set themselves wholly to rise in the World; and Riches, Preferment, and Honour, have almost all their Hearts and Care: That have no Delight in God and Holiness; nor doth the State of their Souls, or the Thought of their Everlasting State, affect them in any measure, according to its unspeakable Weight, nor so much as these Shadows which they pursue. And when great Travellers, that have seen much of the World, and Old Men, and dying Men, that have had all that it can do, are forced by Experience to call all *Vanity* and *Vexation*; unexperienced Youths, that are taken up with the Hopes of long Prosperity, and Provision for all that the Flesh desireth, have other Thoughts of it, and will not know that it is deceitful Vanity, till it hath deceiv'd them of their chiefest Hope and Treasure. And when they have overtaken the Shadow which they pursue so greedily, they find it what others have done before them, the sweeter the more dangerous, and the parting will be the more bitter. Whereas had they sought first God's King-

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dom and its Righteousness, and six Days laboured in Obedience to God, and referred all corporal Blessings to spiritual Uses and everlasting Ends, taking them as from God, to serve him by them; they might have had enough, as an Overplus to their satisfying Treasure.

C H A P. V.

How sad a Case it is that I have described.

I Have told you the very lamentable Case of too many young Men, especially rich Mens Sons: I told you before of what Concern the State of Youth is to themselves and others. From thence (and alas from sad Experience) it's easy to gather the Dolefulness of the Case of those that are drowned in fleshly Lust, and have sinned themselves into the Guilt and Danger which I have describ'd. But I will name some Parts of the Misery more particularly again.

§. 1. Review the Second Chapter, and think what a doleful Case this is to *your selves*.

1. Do you not know that you are not Beasts, but Men, that have Reason given them to know, and love, and serve their Maker? And how sad is it to see a Man forget all this, and wilfully brutify himself? Were the Poets Fictions true, of Men turned into Trees, and Birds, and Beasts, how small were the Misery in comparison of yours? But for a reasonable Creature to subject himself to fleshly Appetite, and wilfully degrade his Soul to the Rank of Brutes, is worse than if he had been made with the Body and the Unreasonableness of Brutes. Are you capable of no better things than these?

§. 2. And what an odious thing is it, when God hath chosen you out of the World to be Members of his visible Church, and given you the great Privilege of early Entrance into his Holy Covenant, and washed you in the Laver of visible Regeneration, and you are vowed to Christ, renouncing the Lusts of the Flesh, the World, and the Devil, that you might follow a crucified Christ in the Way of Holiness to everlasting Life, that

that you should so soon prove false, perfidious Traitors and Rebels against him that is your only Hope, and by Wickedness and Covenant-breaking make your Sin greater then that of Infidels, Turks and Heathens, that never were taken into the Church and Covenant of Christ, nor ever broke the Vows which you have broken, nor so cast away the Mercies which you had received.

§. 3. And what a doleful Case is it, that so much of your minds, and Love, and Delight, which were all made for God, should be so mis-employed, even in your Strength, when they should be most vigorous, and all worse than cast away on Filth and Folly ! If your Souls be more worth than your Money, it is more Folly and Loss to mis-employ and abuse your Souls, your Reason, Love, and your Delight, than to abuse or cast away your Money. And what a Traitor or Murderer deserveth, that would give his Money to hire one to kill the King, or his Neighbour, I suppose you know : and what deserveth he that will use not only his Money, but himself, his Soul, his Thoughts, his Love, his Desire and Pleasure, against the most glorious God that made him ? That you cannot hurt him, is

no thanks to you; while you break his Laws, and deny him your Love and Duty, and love more that one thing which only he hateth, and will never be reconciled to.

§. 4. And how doleful a Case is it, that all the Care, and Love, and Labour, of your Parents, Masters, and Teachers, should be lost upon you? God hath made all this their great Duty for your Good; and will you despise God and them, and wilfully for nothing reject it all? Shall all the Pain of a Child-bearing Mother, and all her Trouble and Labour to breed you up, and all your Parents Care to provide for you, be but to breed up a Slave for the Flesh, the World, and the Devil, and a Firebrand for Hell? Shall godly Parents Prayers for you, and Teaching and Counsel of you, and all their Desire and Care for your Salvation, be despised by you, and all forgotten and cast away for a swinish Lust?

§. 5. And how doleful a Case is it, that so much of so short a Life should be lost, and a thousand times worse than lost, even turned into Sin, to prepare for Misery; when, alas! the longest Life is little enough for our important Work,
and

and quickly gone, and the Reckoning and Judge are hard at hand? All the Wealth, Wit, or Power in the World cannot bring or buy you back one Hour of all that precious Time which you now so basely cast away. O how glad would you be of a little of it e'er long, on the Terms that now you have it, when you lie dying, and perceive that your Souls are unready to appear before a Righteous God! Then, O for one Year more of precious Time! O that you knew how to call again the Time which you cast away on Sin! You will then perceive with a terrified Conscience, that Time was not so little worth as you once thought it, nor given you for so base a Work; yea, if God in Mercy bring you hereafter to true Conversion, O how it will wound your Hearts to think how much of your Youth was so madly cast away, while your God, your Souls, and everlasting Hopes, were all neglected and despised!

§. 6. And alas! if you should be cut off in that unholy, miserable Estate, no Heart on Earth can sufficiently bewail your Case! How many Thousand die young, that promised themselves longer Pleasure in Sin, and Repentance after it?

O foolish Sinners! Cannot you so long borrow the Use of your Reason, as to think seriously whither you must go next? Do you never think when the Small-Pox, or a Fever, hath taken away one of your Companions, whither it is that his Soul is gone? Have you your Wit for nothing but to taste the Sweetness of Drink or Lust, which is as pleasant to a Dog or Swine as to you? O little do you know what it is to die! What it is for a Soul to leave the Body, and enter into an endless World! To come to Judgment for all his Sins, and all his ill-spent Days and Hours, and for chusing the Pleasures of a Swine before Heaven, and the Pleasures of a Saint. Little know you what it is for Devils presently to take away to Hell a wretched Soul, which they have long deceived. I tell you, the Thought of appearing before God, and Christ, and Angels, in another World, and entring on an endless State, is so dreadful, even to many that have spent their Lives in holy Preparation, and are indeed in a safe Condition. that they have much ado to overcome the Terror of Death. O then in what a Case is a wicked, unpardoned, unprepared

red Wretch, when his guilty Soul must be torn from his Body, and dragged in Terror to hear its Doom, and so to the dreadful Execution? Sinners! Is this a light Matter to you? Doth it not concern you? Are you not here mortal? Do you not know what Flesh is, and what a Grave is? And are not your abused Souls immortal? Are you so mad as to forget this? Or so bad as not to believe it? Will your not believing it make void the Justice and the Law of God, and save you from that Hell, which only believing could have saved you from? Will not the Fire burn you, or the Sea drown you, if you can but run into it drunk or winking? Is *Feeling*, *remediless Feeling*, easier than *Believing* God in time? Alas! What should your believing Friends do to save you? They see by Faith whither you are posting: They foresee your Terror and undone Case, and fain, if possible, they would prevent it; but they cannot do it without you. If you will not consent and help your selves, it is not the holiest nor wisest Friends in the World that can help you. They would pull you out of the Fire in Fear, and out of the Mouth of the roaring Lion, but you will not be delivered. They call and
cry

cry to you, O ! *fear God and turn to him while there is Hope ;* and you will not let Conscience and Reason be awakened : but those that go asleep to Hell will be past sleeping there for ever. O ! run not madly into the everlasting Fire.

§. 7. And indeed your sleepy Security and Presumption doth make your Case more dangerous in itself, and more pitiful to all that know it. O what a Sight is it to see a Man go merry and laughing towards Damnation, and make a Jest of his own Undoing ! To see him at the Brink of Hell, and will not believe it ! Like a mad Man boasting of his Wit, or a drunken Man of his Sobriety.

But because I touched much of this in the Second Chapter, I will pass by the rest of your own Concerns, and a little further consider how sad the Case of such wretched Youths is also unto others.

§. 8. And if Parents be wise and godly, and understand such Childrens Case, what a Grief must it needs be to their Hearts to think that they have begot and bred up a Child for Sin and Hell, and cannot make him willing to prevent it ? To see their Counsel set at nought,
their

their Teaching lost, their Tears despised, and an obstinate Lad seem wiser to himself than all his Teachers, even when he is swallowing the Devil's Bait, and cruelly murdering his own Soul.

§. 9. But if they be wicked Parents, and as bad themselves, the Misery is far greater, tho they yet feel it not: For,

1. As the Thief on the Cross said to his Companion, *Luke 23. 40, 41. Thou art in the same Condemnation, and we suffer justly, for we receive the due Reward of our Deeds*: Wicked Parents, and wicked Children, are in the same Gall of Bitterness, and Bond of Iniquity: They sinned together, and they must suffer for ever together, if true Faith and Conversion do not prevent it.

2. And it is their Wickedness which was much of the Cause of their Childrens Sin and Misery: And their own deep Guilt will be more to them than their Childrens Suffering. God and Conscience will say to them e'er long, *O cruel Parents! That had no mercy on your Children, or your selves! What did Nature teach you to love more than your selves and your Children? And would you wilfully and obstinately be the Ruin of both? You would not have done as the mad Idolaters, that offered*
their

their Children in Fire to Moloch; and will you offer them by Sin to Satan, and to Hell? Had a Serpent stung them, or a Bear devoured them, they had done but according to their Nature: But was it natural in you to further their Damnation? This was Work too bloody for a Cannibal, too cruel for an Enemy, fitter for a Devil than a Father or Mother. As your Child had from you his vicious Nature, it was your Part to have endeavoured his Sanctification and Recovery: You should have taught him betime to know the Corruption of his Nature, and to seek and beg the Grace of Christ; to know his God, his Duty, the Evil of Sin, the Danger of Temptations, and his everlasting Hopes and Fears: You should have taught him to know what Man hath done against himself, by disobeying and departing from his God, and what Jesus Christ hath done for his Redemption, and what he himself must do to be saved: You should have taught him early how to live, and how to die, and what to seek, and what to shun: You should have given him the Example of a holy and heavenly Mind and Life: You should have watch'd over him for his Safety, and unweariedly instructed him for his Salvation. But you led him the Way to despise God's Word, and set light by Christ, and Holiness, and Heaven, to hate Instruction

tion and Reproof, to spend the Lord's Day in Idleness or worldly Vanity, and to seek first the World, and the Prosperity of the Body, and glut the Flesh with sinful Pleasure.

He that is once a Slave to Satan and his fleshly Lust, is ready for Preferment, or a Reward, to be a Slave to the Lust of any other. He that is false to his God and Saviour, after his Baptismal Vows, is unlike to be true to his Country, or his King, if he have but the Bait of a strong Temptation: And he that will sell his Soul, his God, and Heaven, for a Whore, or for to please his Appetite, it's like will not stick to betray Church or State, or his dearest Friend, for Provision to satisfy these Lusts. Can you expect that he should love any Man better than himself? Will he suffer much for God or his Country, who will sell Heaven for nothing? An evil Tree bringeth forth evil Fruit. If he hath the Heart of an *Achan*, a *Gebazi*, an *Achitophel*, no wonder if he hath their Actions and their Reward. If he be a Thief, and bear the Bag, no wonder if *Judas* sell his Master.

C H A P. VI.

The Joyful State and Blessing of good Children to themselves and others.

§. 1. **F**ROM what is said, Chap. II. and V. it's easy to gather how joyful a Case to themselves, and what a Blessing to Parents and others, it is, when Children betime are sober, wise, and godly, and obedient. The Difference doth most appear at Age, and when they come to bring forth to themselves and others the Fruits of their Dispositions; and the End and Life to come will shew the greatest Difference: But yet even here, and that betime, the Difference is very great.

§. 2. I. As to themselves: How blessed a State is it to be quickly delivered from the Danger of Damnation, and God's Displeasure, that they need not lie down and rise in Fear, lest they be in Hell whenever Death removeth 'em from the Body? Can one too soon be out of so dreadful a State? Can one that is in a House on fire, or fallen into the Sea, make too much haste to be deliver'd? If a Man deep in Debt be restless till it be paid, and glad when

when it is discharged ; if a Man in danger of Sickness, or a condemning Sentence of the Judge, be glad when the Fear of Death is over ; how glad should you be to be safe from the great Danger of Damnation ? And till you are sanctified by Grace, you are far from Safety.

§. 3. And if a Man's Sickness, Pain or Distraction, be a Calamity, the Cure of which brings Ease and Joy ; how much more Ease and Joy may it bring, to be cured from all the grievous Maladies of reigning Sin ? Sanctification will cure your Minds of spiritual Blindness and Madness ; that is, of damnable Ignorance, Unbelief and Error : It will cure your Affections of idolatrous, distracting, carnal Love ; of the Itch of fleshly Desires or Lusts ; of the Fever of revengeful Passions, and malignant Hatred to Goodness and good Men ; and of self-vexing Envy and Malice against others ; of the greedy Worm of Covetousness, and the drunken Desire of ambitious and imperious Minds : It will cure your Wills of their fleshly Servitude and Bias, and of that mortal Backwardness to God and Holy Things, and that sluggish Dulness and Lothness to chuse and do what you are convinced must be done : It will
make

make good Things easy and pleasant to you ; so that you will no more think you have need to beg Mirth from the Devil, or steal it from Sin, as if God, Grace, and Glory had none for you : But it will be so easy to you to love and find Pleasure in the Bible and good Books, in good Company and good Discourse, in spiritual Meditations and Thoughts, in holy Sermons, Prayers, and Church-Communion and Sacraments, even in Christ, in God, and the Fore-thoughts of Heaven ; that you will be sorry and ashamed to think that ever ye forsook such Joys for fleshly Pleasure, and defiled your Souls with filthy and forbidden things.

§. 4. And certainly you cannot too soon attain the Delights of Faith, and Hope, and Love of holy Knowledge and Communion with God and Saints: You cannot too soon have the great Blessing of Righteousness, Peace, and Joy in the Holy Ghost, and live Night and Day in Peace of Conscience, in Assurance that all your Sins are pardoned, and that you are the adopted Sons of God, and Heirs of Heaven, sealed by his Spirit, accepted in your Prayers, welcome to God thro Christ, and when you die shall be with him :

him: Can you make too great haste from the Folly and Filth of Sin, and the Danger of Hell, into so safe and good a State as this?

§. 5. And it will be a great Comfort to you thus to find at Age and Use of Reason that your Baptismal Blessings ceased not with your Infancy by your own Rejection; but that you are now by your own Consent, in the Bond of God's Covenant, and have a right to all the Blessings of it, which the Sacrament of Christ's Body and Blood will confirm, as you had your Entrance by your Parents Consent and accepted Dedication: For the Covenant of Grace is our certain Charter for Grace and Glory.

§. 6. And is it not a Joy to you to be your Parents Joy; to find them love you not only as their Children, but as God's?

§. 7. And O what a Mercy will you find it when you come to Age and Business in the World! 1. That you come with a clear Conscience; not clogg'd, terrified and shamed with the Sins of your Youth. 2. And that you come not utterly unfurnish'd with the Knowledge, Righteousness and Virtue, which you must make use of in every Condition all your Lives.

om §. 8. II. And you that are young Men,
ger in scarce conceive what a Joy a wife and
e as godly Child is to his wife and godly Pa-
ents ! Read but *Prov.* 10. 1. and 13. 1.
t to and 17. 2, 25. and 19. 13, 26. and 27. 11.
ea- and 23. 15, 19, 24, &c. The Prayers and
fed instructions of your Parents are com-
ec-ortable to them, when they see the hap-
own Fruit and Answer.

ant, §. 9. III. And O what a Mercy is it to
it, Church and State to have our Posterity
and love better than we have been, and do
En- more Service than we have done,
ac- and take Warning by our Faults to avoid
of the like !

ace It is these that are God's Children, as
be all as ours, that are the Blessing so often
you mentioned in the Scripture ; who will, as
's? the *Rechabites*, obey their Father's whole-
find me Counsels, rather than their Lusts
s in and carnal Companions, and God before
h a : *Who walk not in the Counsel of the Un-*
fied dly, nor stand in the Way of Sinners,
uth. or sit in the Seat of the Scornful : But
un- their Delight is in the Law of the Lord,
ous- and in that Law they meditate Day and
e use night, *Psalm* 1. Lo, such Children are
the Heritage of the Lord ; such Fruit of the
Lomb is his Reward. They are as Ar-
ps in the Hand of a mighty Man . Happy

§. 8. C. is

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is the Man that hath his Quiver full of them. They shall not be ashamed, but they shall speak with the Enemies in the Gate, Psal. 127. 3, 4, 5. Were it not for wise and godly Children to succeed us, Religion and Peace, and all Publick Good, would be but as we frail Mortals are, like the Grass or Flowers, of a few Days or Years continuance; and the Difference between a Church and no Church, between a Kingdom of Christians and of Infidels, would be but like the Difference between our Waking and our Sleeping Time; so short as would make it the less considerable.

C H A P. VII.

Undeniable Reasons for Repentance and speedy Amendment of those that have lived a fleshly and ungodly Life: By way of Exhortation.

§. I. **A**ND now the Commands of God the Love of my Country and the Church, the Love of Piety, true Pro-
spirit

prosperity and Peace, and the Love of Mankind, even of your own Souls and Bodies, do all command me to become once more an earnest Suitor to the Youth of this Land, especially of *London*, who have hitherto miscarried, and lived a fleshly sinful Life. Thousands such as you are dead in Sin, and past our Warning, and past all Hope and Help for ever. Thousands that laughed at Judgment and Damnation, are now feeling that which they would not believe. By the great Mercy of God it is not yet the Case of you who read these Words: But how soon it may be, if you are yet unsanctify'd, you little know: Oh that you knew what a Mercy it is to be yet alive, and after so many Sins and Dangers, to have one to warn you, and offer you Salvation, and to be yet in Possibility, and in a State of Hope! In the Name of Christ, I most earnestly entreat you a little while try to use your Reason, and use it seriously, in retir'd sober Consideration, till you have first well perus'd the whole Course of your Lives, and remember'd what you have done, and how; till you have thought what you have got or lost by sinning; and why you did it; and whether it was justifiable Reason which led

you to it, and such as you will stand to in your sober Thoughts; yet, such as you will stand to before God at last. Consider seriously what comes next, and whither you are going, and whether your Life have fitted you for your journey's End, and how your Ways will be reviewed e'er long, and how they will appear to you, and taste at Death, Judgment, and in the World to come: Hold on, and think soberly a little while what is in your Hearts, and what is their Condition; what you most love, and what you hate; and whether God or sinful Pleasure be dearer and more delightful to you; and how you stand affected and related to the World that you are very near. Sure Reason would be Reason, if you would but use it; sure Light would come in if you would not shut the Windows, and draw the Curtains on you, and rather chuse to sleep in Darkness. Is there nothing within you that grudgeth at your Folly, and threatneth you for being wilfully besides your selves? If you would but spend one half Hour in a Day or a Week in sober thinking, whither you are going, and what you have done, and what you are, and what you must shortly see and be, how could you chuse but
be

be deeply offended with your selves for living like Men quite void of Understanding, against your God, against your selves, against all the Ends and Obligations of Life, and this for nothing?

But it may be, the Distinctness of your Consideration may make it the more effectual: And if I put my Motives by way of Questions, will you consider them till you have well answer'd them all?

§. 2. *Quest.* 1. Are you not fully convinc'd that there is a God of infinite Power, Knowledge and Goodness, who is the perfect Governor of all the World? God forbid that any of you should be so bad, so mad, as seriously to doubt of this, which the Devils believe, while they would draw you to Unbelief. To doubt of a perfect governing God, is to wink and doubt whether there be a Sun; to stop your Ears against the notorious Testimony of Heaven and Earth, and every Creature: You may next doubt whether there be any thing, if you doubt of God; for Atoms and Shadows are hardlier perceived with Certainty, than the Earth, the Heavens, and Sun.

Quest. 2. And if you believe that there is a governing God, do you not believe that he hath governing Laws or Notifications

tions of his Will ; and that we owe this God more full, more absolute, exact Obedience, than can be due to any Prince on Earth ; and greater Love than to our dearest Friend, he being infinitely Good, and Love itself ? Can you owe more to your Flesh, or to any, than to your God that made you Men, by whom you have Life, and Health, and Time, and all the Good that ever you receiv'd ? And can you give him too much Love and Obedience ? Or can you think that you need to fear being Losers by him, and that your faithful Duty should be in vain ?

Quest. 3. Is it God that needeth you, or you that need him ? Can you give him any thing that he wants ? Or do you want what he hath to give ? Can you live an Hour without him ? Or be kept without him from Pain, Misery or Death ? Is it not for your own Need, and your own Good, that he requireth your Service ? Do you know what his Service is ? It is thankfully to receive his greatest Gifts ; to take his Medicines to save your Souls ; to feast on his prepared Comforts. He calls you to far better and needfuller Obedience for your selves, than when you command your Child to take his Meat, or wear his Clothes ; or when he is sick,
to

to take a necessary Remedy. And is such Obedience to be refused?

Quest. 4. Hath not Nature taught you to love your selves? Surely you cannot be willing to be damned, nor be indifferent whether you go to Heaven or Hell. And can you believe that God would set you on that which would do you hurt, and that the Devil is your Friend, and would save you from him? Can you believe that to please your Throat and Lust till Death snatch away your Souls to Judgment, is more for your own Good than to live here in Holiness, and the Love of God, and hereafter to live for ever in Glory? Do you think you have lived as if you truly loved your selves, or as Self-destroyers? All the Devils in Hell, or Enemies on Earth, could never have done so much against you, as by your Sensuality, Ungodliness and Sloth, you have done against your selves. Oh poor Sinner! as ever thou wouldst have Mercy from God in thy Extremity, be entreated to shew some Mercy on thy self.

Quest. 5. Hath not Nature deeply taught all the World to make a great Difference between *Virtue* and *Vice*, between Moral Good and Evil? If the Good and Bad do not greatly differ, what makes all

Mankind, even the Sons of Pride, to be so impatient of being called or accounted bad, and love to be accounted wise and good? How tenderly do most Men bear Reproof, or to hear that they do amiss? To be called a wicked Man, a Lyar, a perjured Man, a Knave, how ill is it taken by all Mankind? This certainly proveth that the Conscience of the great Difference between the Good and Bad is a common natural Notice. And will not God make a greater Difference, who better knoweth it than Man?

Quest. 6. If God had only commanded you Duty, even a holy, righteous and sober Life, and forbidden you the contrary, and had only bid you seek everlasting Happiness, and made you no Promise of it, should you not in reason seek it cheerfully in Hope? Our Folly leadeth us to do much in vain; but God setteth no Man on any vain Employment: If he do but bid you resist Temptation, mortify Lust, learn his Word, pray to him, and praise him, you may be sure it is not to your Loss; a Reward you may be sure of, if you knew not what it will be: Yea, if he set you upon the hardest Work, or to pass the greatest Danger, or serve him at the dearest Rate, or lose your Estate for him, and Life
itself,

itself, what Persons can fear being Losers by obeying God? Yea, the dearest Service hath the greatest Reward: But when he hath moreover ascertained your Reward by a Promise, a Covenant, sworn and sealed by his Miracles, by Christ's Blood, by his Sacraments, by his Spirit, if yet you will be ungodly because you cannot trust him, you have no Excuse.

Quest. 7. Do you know the Difference between a Man and a Brute? Brutes have no Capacity to think of a God, and a Saviour, and a Life to come, and to know God's Law, and study Obedience, and fear Hell and Sin, nor reason to rule their Appetites and Lusts, nor any Hope or Joy in foreseen Glory; but Man is made capable of all this: And can you think God maketh such noble Faculties in vain? Or should we live like Brutes that have none such?

Quest. 7. Do you not certainly know that you must die? All the World cannot hinder it; you must die: And is it not near, as well as sure? How swift is time? Oh! How quickly shall we all be at our Race and Warfare's End? And where then is the Pleasure of Pride, and Appetite, and Lust? Neither the dismal Carcase, nor the Dust or Bones, retain or

taste it : And alas ! the unconverted Soul must pay for it for ever. And can you think that so short a brutish Pleasure, that hath so sure and sad an End, is worthy the Grieving of your Friends, the Offending God, the Hazard of your Souls, the Loss of Heaven, and the Suffering of God's Justice in Hell for ever ? O foolish Sinners ! I beseech you think in time how bad a Bargain you are making. O what an Exchange ! for a filthy Lust or fleshly Pleasure, to sell a God, a Saviour, a Comforter, a Soul, a Heaven, and all your Hopes !

Quest. 9. If the Devil, or Deceivers, should make you doubt whether there be any Judgment or Life to come, should not the mere *Possibility* and *Probability* of such a Day and Life be far more regarded by you than all fleshly Pleasure, which is certainly short and base ? Did you ever hear a Man so mad as to say, *I am sure there is no Heaven or Hell for Souls ?* But you are sure that your Flesh must rot in a dark Grave ; you are sure that Death will quickly put an end to all that this World can afford you : House and Land, and all that now deceive poor Worldlings, will be nothing to you ; no more than if you had never seen them, save the terrible Reckoning

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ing that the Soul must make. Sport, and Mirth, and Meat, and Drink, and filthy Lust, are ready all to leave you to the final Sentence of your Judge: And is not even an *uncertain Hope of Heaven* more worth than *certain transitory Vanity*? Is not an uncertain Hell to be more feared and avoided than the forsaking of these certain Trifles and Deceits? Much more when God hath so certainly reveal'd to us the Life to come.

Quest. 10. Is it a wise and reasonable Expectation, that the Righteous God should give that Man Everlasting Glory, who will not leave his Whores, his Drunkenness, or the basest Vanity, for all his Love, and for all his Mercies, for the Sake of Christ, nor for the Hopes of all this Glory? Heaven is the greatest Reward of Holiness, and of the diligent and patient Seekers of it: Heaven is the greatest Gift of the great Love of God; and can you believe that he will give it to the Slaves of the Devil, and to contemning wilful Rebels? May not you next think that the Devils may be saved? If you say that God is merciful, it's most true; and this will be the unconverted Man's Damnation, that he would for a base Lust offend so merciful a God, and sell Ever-

Everlasting Mercy for nothing, and abuse so much Mercy all his Life: Abused and Refused Mercy will be the Fewel to feed the Flames of Hell, and torment the Conscience of the Impenitent for ever. Doth not God know his own Mercy better than you do? Can he not be Merciful, and yet be Holy and Just? Is the King Unmerciful, if he make use of Goals and Gallows for Malefactors? It's Mercy to the Land to destroy such as would destroy others. The Bosom of eternal Love is not a Place for any but the Holy: The heavenly Paradise is not like *Mahomet's*, a Place of Lust and sensual Delights. You blaspheme the most Just and Holy God, if you make him seem indifferent to the Holy and the Unholy, to his faithful Servants, and to the Despisers of his Grace.

Quest. II. If there were any Possibility that unsanctified Souls should be sanctified and saved in another World, is it not a Madness to cast everlasting Life upon so great Uncertainty or Improbability, when we have Life, and Time, and Helps, to make our Salvation sure? God hath called you to give all Diligence to make it sure, 2 *Pet.* 1. 10. He hath made infallible Promises of it to sanctified Believers:

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He calleth you to examine and judge yourselves, 2 Cor. 13. 5. And do you know the Difference between *Certainty* and *Uncertainty* in so great a Case? Oh, none can now sufficiently conceive what a Difference there is between a Soul that is going out of the Body with joyful Assurance that Christ will presently receive him, and a Soul that in the Guilt of Sin must say, I am going to an endless Life, and know not but it may be an endless Misery! I am here now, and know not but I may be presently with Devils that here deceived me. A just Fear of passing presently to Hell-fire is a dreadful Case, to be avoided above all earthly Sufferings, *Luke* 12. 4. and 14. 33. much more when God's Threatnings to the Impenitent are most sure.

Quest. 12. Do you think in your Hearts that you have more Pleasure, and sound Content, and Peace in your Sports or Riches, than true Believers have in God, in Christ, in a Holy Life, and the Hopes of everlasting Glory? Judge but by the Cause. Is not the Love of that God who is the Lord of Life, and Death, and All, and the Pleasure of pleasing him, and the Sense of Pardon and Mercy through Christ, and the firm Expectation of endless

less Joy, by a Promise of God, sealed by his Son, his Sacraments, and his Spirit; I say, is not all this Matter more worthy to rejoyce a Soul, than Money, and Meat, and Drink, and Lust? Have not you those secret Gripes of Conscience, when you think that for all these things you must come to Judgment, which much abateth the Pleasure of your Sin? Had you spent that time in seeking first the Kingdom of God, and its Righteousness, and in honest obedient labouring in your Callings, you need not have look'd back on it with the Gripes of an accusing Conscience. If you see a true Believer sorrowful, it is not for serving and obeying God, or being holy, and hating Sin; but for serving God no better, and hating Sin no more.

Quest. 13: Have you not oft secret Wishes in your Hearts, that you were in the Case of those Persons that you judge to be of the most holy and heavenly Hearts and Conversations? Do you not think they are in a far safer and better Case than you? Unless you are forsaken to Blindness of Mind, it is certainly so. And doth not this shew that you chuse and follow that which is worse, when your Consciences tell you it is worse,

worse, and refuse that which your Consciences tell you is best? But it is not such sluggish Wishes that will serve: to lie still, and live idle, and wish your selves as rich as the Industrious, is not the Way to make you so.

Quest. 14. At least, if you have no such Wishes now, do you not think that you shall not wish it at Death or Judgment? Do not your Consciences now tell you that you shall shortly wish, O that I had hated sinful Pleasure! O that I had spent my short Life in obeying and trusting God! Will you not say with *Balaam*, *Let me die the Death of the Righteous, and let my last End be like his?* O that I were in the Case of those that mortified the Flesh, and lived to God, and laid not up their Treasure on Earth, but in Heaven! And why chuse you not now that which you know you shall deeply wish that you had chosen?

Quest. 15. I take it for granted, that your merry and sensual, and worldlying Tempters and Companions deride all this, and persuade you to despise it, as if it were but needless, melancholy, troublesom Talk: But tell me, do you think in Conscience that it is sound Reason that they give you? And such as should satisfy,

satisfy a sober Man that careth what becomes of his Soul for ever? As *Elias* said to the *Israelites*, *Why halt you between two Opinions? If the Lord be God, follow him; if Baal be God, follow him.* If Money, Preferment, Drink, and Lust be best, take it; but if God, Heaven, Christ, Faith, Hope, and Holiness be best, at your peril refuse them not, and halt no longer. I suppose you sometime think of the Case, (or else you are dead in Sin) I pray you tell me, or tell your selves, *which Cause seemeth best upon the deepest Thoughts and Consideration?* But if you will take the Laughter or Scorns of ignorant Sots instead of Reason, and instead of sober Consideration, you are well worthy of the Damnation which you so wilfully chuse.

Quest. 16. But if you think highly of their Wit or Learning, who sin as you, and who encourage and deceive you; I pray you answer these two Questions.

1. Which Side is Christ, and his Prophets and Apostles on? Which Side doth the Scripture speak for? Which way went all the Saints whose Names are now honoured? Were they for the fleshly or the spiritual Life? Were they for the Love of Pleasures more than God? Doth

Christ

Christ from Heaven teach you an earthly or a heavenly Choice and Life? Did he come to cherish Sin, or to destroy it, and save us from it? You can make no doubt of this, if ever you read or heard the Bible. And,

2. Which do you think were the wiser and better Men, and worthy to be believed and followed? Whether Christ, and all his Apostles, and Saints, that ever were in the World to this day, or the Drunkards, and Whoremongers, and Worldlings, who deride the Doctrine sent from Heaven? If there be a Heaven, is Drunkenness or Sobriety liker to be the Way to it? But if indeed you will take the Mocks of a swinish Sot to be wiser than God, than Christ, than Prophets and Apostles, and all that ever went to Heaven, and their Jeers to be more credible than all God's Word, what can a Man say to convince such Wretches with any Hope?

Quest. 17. I further ask you, *Have you not some secret Purposes hereafter to repent?* If not, alas, how far are you from it? And how forlorn is your Case? But if you have, Conscience is a Witness against you, that you chuse and live in that Case and Course which you know is worst;
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were it not worst, you need not purpose to repent of it : And will you wilfully chuse known Evil, when the very Nature of Man's Will is to love Good ?

Quest. 18. And if you believe that the faithful are in a happier Case than you, tell me, *What bindereth yet but you may be like them,* and yet be happy as well as they ? Is not Mercy and Salvation proclaimed and offered to you as freely as to them ? Did any thing make you so bad as you are, but your own Choice and Doing ? And can any thing yet hinder you from Pardon and Salvation, if you your selves were but truly willing ? What if your Parents were bad, and bred you up amiss ? God hath told you in *Ezek.* 18. and 33. that if you will but do your own Part yet, and take Warning, and avoid your Parents Sin, and give up your selves unfeignedly to him, he will save you, whatever your Parents were. What if Princes, or Lords, or learned Men should be your Tempters by Words or Example ? None of them can force you to one Sin. God is greater and wiser than they, and more to be believed and obeyed ; and your Salvation is not in any of their power. What if your old Companions tempt you ?

you? They can but tempt you, they cannot constrain you to any Evil: All the Devils in Hell, or Men on Earth, cannot damn you, no, nor make you Sinners, if you do it not your selves. Refuse not Christ, and he will not refuse you; and when he is willing, if you be but willing, truly willing to be saved from Sin and Misery, and to have Christ, Grace and Glory, in the Use of the Means which God hath appointed you, neither Earth nor Hell can hinder your Salvation. Who but your selves keep you from forsaking the Company, House, or Baits, which have deceived you? Who but your selves keep you from lamenting your Sin, and flying to Christ, and begging Mercy, and giving yourselves to God? If you think that serious Christians are the happiest, refuse not to be such yourselves; it will be your own doing, your own wilful Obstinacy, if you perish. But of this I have already said more, in my *Call to the Unconverted*.

Quest 19. Dare you deliberately resolve or bargain to take your fleshly Pleasures for your Part, instead of all your Hopes of Heaven? I hope none of you are yet so mad. I think it is but few, if any, of the Witches that make so express a Bargain with the Devil; if they did, O
how

how they would tremble when they see their Glass almost run out, and Death at hand ! if you dare not make such a Bargain in plain Words, O do not do the same in the Choice of your Hearts, and the Practice of your Lives, and deceive your selves by thinking that you do it not when you do. It is God, and not you, that maketh the Conditions of Salvation and Damnation. If you chuse that Life which God hath told us is the Condition of Damnation, and finally refuse that Life which God hath made the Condition of Salvation, it will in effect be all one as to chuse Damnation, and refuse Salvation. He that chuseth deadly Poison, or refuseth his necessary Food, chuseth Death, and refuseth Life in effect. God hath said, *If ye live after the Flesh, ye shall die ; but if by the Spirit you mortify the Deeds of the Body, you shall live ;* Rom. 8. Christ tells you, that unless you are born again and converted, you cannot enter into his Kingdom, *John 3. 3, 5. Mat. 18. 3.* and that *without Holiness none shall see God.* Refuse these, and chuse the World and sinful Pleasures, and you refuse Salvation, and shall have no better than you chuse. What you judge best, chuse resolvedly, and do not cheat your selves.

Quest.

Quest. 20. Have you no natural Love to your Parents, or your Country? O what inhuman Cruelty is it to break the Hearts of those from whom you had your Being, and who were tender of you when you could not help your selves? And if after all this you prove worse than Brutes, and become the Grief of their Souls that thus bred, and loved, and nourished you, do you think God will not at last make this far sadder to you than ever it was to them? If Cruelty to an Enemy, much more to a Stranger, to a Neighbour, to a Friend, be so hateful to the God of Love, that it goeth not unrevenge'd; O what will unnatural Cruelty to Parents bring upon you? Yea, even in this Life; as honouring Father and Mother hath a special Promise of Prosperity and long Life, so dishonouring and grieving Parents is usually punished with some notable Calamity, as a Forerunner of the great Revenge hereafter.

And you cannot but perceive that such as live in Sensuality, and Lust, and Wickedness, are the great Troublers of Church and State: God himself hath said it, *There is no Peace to the Wicked*, Isa. 48. 52. and 57. 21. *For the Wicked are like the troubled Sea when it cannot rest, whose Waters*

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Waters cast up Mire and Dirt : There is no Peace, saith my God, to the Wicked, v. 22. Isa. 59. 8. The Way of Peace they know not ; there is no Judgment in their Goings : They have made them crooked Paths ; whosoever goeth therein, shall not know Peace. They give no Peace to others, and God will deny Peace to themselves ; yea, the Nature of their own Sin denieth it them, as broken Bones, and griping Sicknes, deny Ease to the Body. And can you think you shall become the Shame of the Church, and the Troublers of the Land, and that God will not trouble you for it ? If you will be Enemies of God and your Country, you will prove the worst Enemies to yourselves.

And who is the Gainer by all this ? No one in the World ; unless you will call it the Devil's Gain, to have his malicious cruel Will fulfilled : And sure the pleasing the Devil, and a fleshly Lust, Fancy or Appetite, can never compensate all your Losses, nor comfort you under the Sufferings which you wilfully bring upon yourselves.

The Reason I thus deal with you by way of Question, is, that I may, if possible, engage your own Thoughts in an-

answering them; for I find most are aptest to learn of themselves: And indeed, without your selves, and your own serious Thoughts, we cannot help you to true Understanding. If you will but now take these twenty Questions in secret into your serious Thoughts, and consider of them till you can give them such an Answer as Reason should allow, and as you will stand to before God, when the Mouth of all Iniquity shall be stopp'd, I should not doubt but you will reap the Benefit.

O what should a Man do that pitieth blind and wilful Sinners; to make them willing of their own Recovery! Here all stops; and must it stop at this? Are you not willing? And will you not so much as consider of the Reasons that should make you willing, when Heaven or Hell must be the Consequence? O what a Thing is a blind Mind, and a dead and hardened Heart! What a befooling Thing is fleshly Lust! O what need had Mankind of a Saviour! And what need have all of a Sanctifier, and of his Holy Word, and of all the holy Means of Grace!

Poor Sinners ! O let not your Teachers and your Parents Counsel and Tears be brought in as Witnesses against you to your Condemnation ! O add not this to all their Grievs, that their Counsel and their Sorrows must sink you deeper into Hell ! Alas, it were sadness enough to them to see that it is all in vain ! Let not this Counsel of mine to you be rejected, to the increase of your Guilt and Misery. Mercy is yet offer'd you : The Day of Grace is not yet past : God is not unwilling to receive you : Christ is not unwilling to be your Saviour, if you consent. No Difficulty in the World maketh us afraid of your Damnation, but your own foolish Choice and wicked Wills. Our Care is not to make God merciful, nor to make Christ's Merits and Sacrifice sufficient, nor to get God to promise you Pardon, if you repent, and come to him by Christ, all this is done already : But that which is undone, is to make you considerate and truly willing, and to live as those that indeed are willing to let go the poisonous Pleasures of Sin, and to take God and Heaven for your Hope and Portion, and to be saved and ruled by Christ, and sanctified by his Spirit, and to receive his daily Help and Mercies to this
End,

End, in the use of his appointed Means, and without this you are undone for ever. And is there any hurt in all this? If there were, is it worse than the Filth of Sin, and the Plagues that follow here and for ever? Worthy is he to hear at last, *Depart from me, thou Worker of Iniquity*, and to be thrust away from the Hopes of Heaven, that after all that can be said and done, chuseth Sin as more desirable than this God, this Saviour, this Sanctifier, and this Glory.

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C H A P.

C H A P. VIII.

General Directions to the Willing.

TH O the Blindneis and Obstinacy of fleshly Sinners too often frustrate great Endeavours, yet we may well hope that the Prayers and Tears of Parents, and the Calls of God, may prevail with many ; and I may hope that some that have read what is before written, will say, *We are willing to bear and learn, that we may be saved : Tell us what it is that we must do.* And on that Hope I shall give such miscarrying Youth some *General Advice*, and some *Counsel* about their *Particular Cases* ; and all as briefly as I may. O that the Lord would make you that read this, truly willing to practise these Ten Directions following ! How Happy yet may you be !

I. Set your Understandings seriously and diligently to the Work which they are made for, and consider well what is your Interest and your Duty, till you come to

a fixed Resolution, what is for your Good, and what is for your Hurt, and what that Good or Hurt will be.

Should it be a hard thing to persuade a Man in his Wits to *love himself*, and to think what is good or hurtful to himself, especially for Everlasting? Why are you Men, if you will live like Dogs? What do you with Understandings, if you will not use them? What will you use them for, if not for your own Good, and to avoid Misery? What Good will you desire, if not everlasting Joy and Glory? And what Hurt will you avoid, if not Hell-fire? Have you Reason, and can you live as if these were not worth the thinking on? Will you bestow your Thoughts all the Day and Year upon you know not what, nor why, and not one Hour soberly think of such important things as these? O Sirs! Will you go out of the World before you well think whither you must go? Will you appear before the Judge of Souls, to give up your great Account, before you think of it, and how it must be done? Is he worthy of the Help of *Grace*, that will not use his natural Reason? I beg it of you, as ever you care what becomes of you for ever, that you

will some time alone set your selves for one Hour seriously to think, who made you, and why ; what you owe him ; how much you depend on him ; what you have done against him ; how you have spent your Time ; what Case your Souls are in ; what Christ hath done for you, and what he is or would be to you ; whether you are sanctified and forgiven ; what God's Spirit must do for you ; and what you must be and do, if you will be saved ; and if it be otherwise, whither it is that you must go.

II. Therefore I next advise you, and intreat you, that you live not as at a great Distance from Eternity, nor foolishly flatter your selves with the deceitful Promises of long Life : And were it sure to be a hundred Years, remember how quickly and certainly they will end. O ! Time is nothing, therefore think of nothing in this World as separated from the World to come. Whatever you are doing, or saying, or thinking, the Boat is hastening to the Gulf: You are posting to Death and Judgment: Which way ever you go, by Wealth or Poverty, Health or Sickness, Busy or Idle, Single or Married, you are going still to the Grave and to
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Eternity. Judge then of every thing as it tendeth to that End: And think of nothing as not related as a Means to the near and everlasting End. O chuse and do that which Reason and Conscience telleth you that you will at last earnestly wish you had chosen and done. When you are tempted to be prayerless, and averse to Good, or to run to Lust, or sinful Pleasures, ask your selves seriously, How will this look in the final Review? What shall I think of this at last? Will it be my Comfort, or my Torment? O judge as you will judge at last.

III. My Third Counsel is, If your Consciences tell you that you have foolishly sinned against God and your Salvation, make not light of it, but presently and openly go to your Parents or Masters, and penitently confess your sinful Life in general, and your known or open Sins particularly: But such secret Sins which wronged not them, and will blast your Reputation, you are not bound to confess openly, unless the *Ease* or *future Direction* of your doubtful and troubled Consciences require it: But when your vicious fleshly Life is known, excuse it not, hide not the Evil by Lyes or Extenuation;

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nuation, when you have wronged your Parents or Masters by Disobedience, and by robbing them of Part of your Time and Service, if not also of their Money or Goods, go to them with Sorrow and Shame, and confess how foolishly you have served the Flesh, to the Injury of them, to the offending of God, and to the unspeakable Hurt of your own Souls: Lament your Sin, and ask them Forgiveness, and intreat their Prayers, and their careful Government of you for the time to come, and sincerely promise them Reformation and Obedience.

Yea, if you have had familiar Companions in your Sin, go to them, and tell them; *God and Reason have convinced me of my sinful Folly, that for brutish, fleshly Pleasure, have wilfully broken the Laws of my Creator and Redeemer, and for nothing undone and lost my Soul, if Christ do not recover me by sound Repentance. O how madly have we despised our Salvation! How easily might we have known, had we but searched and considered the Word of God, that we were displeasing God, undoing our selves, and making Work for future Sorrows? Should I, when I know this, and when I know that I am*
going

going to Death and Judgment, yet obstinately go on, and be a hardened Rebel against Christ and Grace ; what can I expect but to be forsaken of God, and lost for ever ? O therefore as we have sinned together, let us repent together ! You have been a Snare to me, and I to you : We have been Agents of the Devil to draw each other to Sin and Misery : Certainly all this must sooner or later be repented of. O let us join together in Sorrow, and Reformation, and a holy obedient Life ! If you will not consent, I here declare to you before God, (for I know that he seeth and beareth me) that I will be your Companion in Sin no more : I beg Pardon for tempting you : I resolve, by God's Grace, to prefer my Salvation and my Obedience to God, before a base and beastly Pleasure. Whatever you say against it, I will never more forsake my Salvation to follow you, nor ever take you to be wiser than God, nor better Friends to me than my Saviour, nor your Words more regardable than God's Word, nor a Whore, or a merry Cup, or Vanity, to be better than Heaven, nor Temperance and Holiness to be worse than Hell. If you will not be undeceived with me, I will pray for you ; but I renounce your sinful Company, and my Warning will

be a Witness against you to your Confusion.

Stick not at the Scorn of Fools, nor at the Shame of such Repentance and Confession: It may profit others: But however, it is no more than in love you owe them whom you have wrong'd and endangered by Sin: And it will lay some new Obligation on your selves to amend, by doing what you have so professed. And sure, Conscience and Shame will somewhat the more hinder you from ever more joining with them in the Sin which you have so bewailed and renounced. And think not this too much; for there is no jesting with God, and with everlasting Joy or Misery.

IV. My next Counsel is, *Presently, understandingly, and considerately, renew the Covenant which you made in Baptism with God, your Creator, Redeemer and Sanctifier.*

Consider, whether to be a Christian is not necessary to your Salvation: and then consider what it is to be a Christian; and whether it be not a far higher Thing than merely to take that Name upon you,

you, and be of that Party, and to join with the right Church, and to have the bare Words and Picture of Believers : And then consider whether God will be mocked with Shews, and Ceremonies, and dead Formalities, and false Professions ; and whether the lifeless Carcass or Image of Christianity will be taken by God instead of the Life and Power of it, and will ever save a Soul ; yea, whether being a false, counterfeit Christian, bred up under Christian Instructions and Examples, does not make your Guilt far greater, and your Case more miserable, than *Americans* or *Indians*, that never heard what you have heard : And when perhaps you have spoken against Hypocrites yourselves, whether there be any more notorious Hypocrites, than such as you, who say you are Christians, and yet live to the Flesh in the odious Sins which Christ abhorreth : Think what a dreadful thing it is to profess a Religion which condemneth you ; and to say over that Creed which you believe not, and those Petitions in the Lord's Prayer which you desire not, and those Commandments which you break, and will condemn you : To rebel against God, while you say you believe in him : To despise Christ's Government,

vernment, while you say you trust him for Salvation: To ask for his Grace, when you would not have it, to sanctify you, and save you from your Sin: To beg Mercy of God, and to reject this Mercy, and to have no Mercy on your selves. O think what a doleful Case it is to see distracted Sinners such Hypocrites, playing with such Contradiction, so near God's Bar, and in his Sight; and to make no better use of Prayers, and the Name of Christians, and the Profession of the Truth, than to give the Devil more Matter to accuse you, and Conscience to torment you, and a Righteous God to say to you at last, *Out of thy own Mouth will I judge thee, thou wicked Rebel*: Didst thou not confess that Jesus was the Christ, and that thou didst believe the Gospel, and the Life to come; and yet didst live in the wilful disobeying of Christ and the Gospel, and base Contempt of God and thy Salvation?

And when you have considered the sad Case of Hypocrites, that call themselves Christians to their own Condemnation, when they are none such; then think seriously what the Covenant was which was made for you in your Baptism, and
you

you have taken on you to own. Think what it is devotedly to trust to God as your reconciled Father, and devotedly to trust to Christ as your Saviour, your great Teacher, Governour and Mediator with the Father ; what it is devotedly to trust the Holy Spirit to illuminate, sanctify and quicken you in a holy Life, and to strengthen and comfort you against and under all your Tryals. Consider what it is to take the *Flesh*, the *World*, and the *Devil*, as they are against this holy Life and heavenly Hope, for your Enemies, and to list your selves under Christ in a vowed War to the Death against them. Think how you have perfidiously broken this Covenant, on which all the Hope of your Salvation lieth. And then if you dare not utterly renounce all that Hope, presently and resolvedly renew this Covenant. Lament your Violation of it to God : Do it not only in a Passion, but upon serious Consideration make that Choice and Resolution which you dare stand to at a dying Hour, and on which you may believe that God for Christ's sake will accept you, and forgive you. O think what a Mercy it is to have a Saviour, who after all your heinous Sins will bring you reconciled as Sons to God, for the

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the Merits of his Sacrifice and Righteousness, and by his powerful Intercession; and will send from Heaven the Spirit of God into your Hearts, to renew those blind, dead, carnal Minds to God's holy Image, and will dwell in you, and carry on your Sanctification to the End. Thankfully and joyfully accept this Covenant and Grace, and again give up your selves to God, your Father, Saviour, and Sanctifier: But be sure that you do it *absolutely*, without deceitful Exceptions and Reserves; and that you do it resolvedly, and not only in a frightened Mood; and yet that you do it, as in the Strength of the Grace of Christ, not trusting the Steadfastness of your own deceitful mutable Hearts. And when you can truly say that you unfeignedly consent, and renew this Covenant in your Hearts, then go the next Opportunity to the Sacrament of the Lord's Supper, and there penitently and faithfully renew it openly in the solemn Way that Christ hath appointed you; thankfully profess your Trust in Christ, and receive a sealed Pardon of your Sins, and Title to everlasting Life; and settle your Conversation in the Communion of Saints, as you hope to live with such for ever.

V. Hence-

V. Henceforward set your selves as the true Scholars of Christ, to learn his Doctrine, and as his true Subjects to know his Laws, and as those that trust their Souls into his Hand, to understand, and firmly believe his Promises for this Life, and that which is to come; and as the Blessed Man, *Psalms* 1. 2, 3. *to delight in the Law of the Lord, and meditate in it Day and Night.* As you were wont to steal some Hours from God and your Masters to go to the House of Sin and Death, so now get such Hours as lawfully you can from your other Employments and Diversions; but especially on the Lord's Days; and get alone, and beg Mercy and Grace from God, and set your selves to read the Bible, and with it read some Catechisms, and some sound and serious Treatises of Divinity, which are most suitable to your State.

Great Store of all sorts of good Books thro the great Mercy of God, are common among us: He that cannot buy, may borrow.

But take heed that you lose not your Time in reading Romances, Play-Books,
vain

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vain Jests, or seducing or reviling Disputes, or needless Controversies.

This Course of reading Scripture and good Books will be many Ways to your great Advantage.

1. It will above all other Ways increase your Knowledge.

2. It will help your Resolutions and holy Affections, and direct your Lives.

3. It will make your Lives pleasant ; the Knowledge, the Usefulness, the Variety, will be a continual Recreation to you, unless you are utterly besotted or debauch'd.

4. The Pleasure of this will turn you from your filthy fleshly Pleasure. You will have no need to go for Delight to a Play-house, a Drinking-house, or to beastly Lusts.

5. It will keep you from the sinful Loss of Time, by Idleness, or unprofitable Employment, or Pastimes. You will cast away Cards and Dice, when you find the Sweetness of useful Learning.

But

But be sure that you chuse the most useful and necessary Subjects, and that you seek Knowledge for the Love of Holiness and Obedience.

VI. The sixth Part of my Advice is, *For sake ill Company, and converse with such as will be Helps to your Knowledge, Holiness, and Obedience, and not such as will draw you to Sin and Misery.*

You have found by sad Experience what Power ill Company hath on Fools : with such, a merry Tale, a Laughter, a Jest, a Scorn, a merry Cup, and a bad Example and Persuasion, doth more than Reason, or God's Authority, or the Love of their Souls. A Physician may go among the Sick and Mad to cure them ; and a wise Man that seeth these, will pity them, and hate the Sin the more. But what do you do there, where you have already caught the Infection of their Disease ? The Mind of a Man is known much by the Company which he chuseth ; and if you chuse ill, no wonder if you speed ill. *Prov. 13. 20. He that walketh with wise Men shall be wise, but a Companion of Fools shall be destroy'd. Prov. 28. 7.*

Whoso

88 *Compassionate Warning*

Whoso keepeth the Law is a wise Son, but he that is a Companion of riotous Men shameth his Father. Psalm 119. 63. David saith, I am a Companion of all them that fear thee, and of them that keep thy Precepts. Psal. 26. 4, 5. I have not sat with vain Persons, neither will I go in with Dissemblers; I have hated the Congregation of Evil-doers, and will not sit with the Wicked. Psal. 119. 115. Depart from me, ye Evil-doers, for I will keep the Commandments of my God.

VII. Especially be sure that you run not wilfully upon Temptation, but keep as far from every tempting Bait and Object as you can. Fire and Gun-Powder, or Straw, must be kept at a sufficient distance. No Man is long safe at the very Brink of Danger, especially if it be his own Choice, and more especially if it be a Sin that his Nature is much inclined to. No wise Man will trust corrupted Nature very far, especially where he hath often saine already. The best Man that is, should live in fear when an enticing Bait of Sin is near him. If *David*, that pray'd, *Turn away mine Eyes from beholding Vanity*, had better practised it, O what heinous Sin had he escaped! Had he made a Cove-
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nant with his Eyes, as *Job* did, what Wounds had he prevented ! But when tempting Meat and Drink are before you, and the tempting Person hath secret Familiarity with you, and tempting or provoking Words are at your Ears ; then, alas ! many have need of more Grace, Resolution, and Mortification, than they have.

If you knew well what Sin is, and what is the Consequence, you would be more watchful and resolv'd against Temptations than against Thieves or Fire, or the Places infected by the Plague.

VIII. *Make it the chief Study of your Lives to understand what Man's everlasting Hope is, and to get a lively, well-settled Belief of it ; and to bring your Souls to take it joyfully for your true Felicity and End ; and thence daily to fetch the powerful Motives of your Duty and your Patience, and your contenting Comfort in Life, and at your Death.*

The *End* is the Life of all the Means. If heavenly Blessedness be not the chief *End* that you live, hope, and labour for in the World, your whole Lives will be but
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carnal, vain, and the Way to Misery : For the *Means* can be no better than the *End*. God, that is the Beginning, is our *End* ; we are made and govern'd by him, and for him. Heavenly Glory is the Sight of his Glory, and the everlasting Perfection and Pleasure of joyful mutual Love.

But we are not the noblest Creatures, next to God, in Excellency and Desert ; yea, we are Sinners, who have deserved to be cast from his Love. And therefore, as in the Way, we must *come to him* by a Saviour, so at the blessed End we must *enjoy him* by a Mediator. And to see God's Glory in Christ, and the heavenly *Jerusalem*, the blessed Society of Saints and Angels continually flaming in Love, Joy and Praises to the Most Holy God, this, this is the Felicity for which we labour, suffer, and hope.

2. And O how great and how needful a Work it is to search, study, and pray for so firm a Belief of this unseen Glory, as may so resolve, engage, and comfort us in some good measure, as if we had seen it with these Eyes ! O what Men would one Hour's being in Heaven make us, or one clear Sight of it ! Faith hath

hath a greater Work to do than a dreaming or dead Opinion can perform. If it be not well grounded first, and well exercised upon God's Love, Promise, and Glory, from Day to Day, you will find Cause sadly to lament the Weakness of it. For this Use you have great need of the Help of such Books as open clearly the evident Proofs of the Christian Verity; which I have briefly done in the Beginning of the 2d Part of my *Life of Faith*, and more largely in two other Books, viz. *The Unreasonableness of Infidelity*, and, *The Reasons of the Christian Religion*. A firm Belief of the World to come is it that must make us serious Christians, and overcome the Snares of worldly Vanity.

And your Faith being well settled, set your selves daily to *use it, and live by it*; dwell in the joyful Hopes of the heavenly Glory. What is a Man that liveth not in the Use of *Reason*? And you must know that you have as daily Use for your *Faith* as for your *Reason*. Without Reason you can neither safely eat or drink, nor converse with Man as a Man, but as *Bedlam*; nor do any Business that concerneth you: and therefore you must live by your *Reason*. And without *Faith* you cannot
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please God, nor obtain Salvation, no, nor use your Reason for any thing higher than to serve your Appetites, and purvey for the Flesh; and therefore you must live by Faith, or live like Beasts, and worse than Beasts, and cannot otherwise live to God, nor live in the hopes of Blessedness hereafter. O! consider that the Difference between living chiefly upon and for an earthly or fleshly Felicity, or a heavenly, is the great Difference between the Holy and the Unholy, and the Foregoer of the Difference between those in Heaven and those in Hell.

IX. Still remember that the *great Means* of all the Good that here or hereafter you can expect, is the *great Mediator, the great Teacher, Ruler and Intercessor* for his People. And therefore out of him you can do nothing. All Duty that you offer to God must be by his Mediation, and so must all Mercy which you receive from God. To come to God by him who is the Way, the Truth, and the Life, must be your daily Work of Faith. His Blood must wash you from all Sin past, and from the Guilt of daily Failings and Infirmities. None but he can effectually teach you to know God
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and yourselves, your Duty, and your everlasting Hopes. None but he can render your Persons, Praises, and Actions acceptable to God, because you are Sinners, and unmeet for God's Acceptance without a Mediator. All Power in Heaven and Earth is given to him, and your Lives and Souls are at his Will; and it is he that must judge you, and with whom you hope to live in Glory. Therefore you must so live by the Faith of the Son of God, who hath loved you, and gave himself for you, that you may say it is he that liveth in you, *Gal. 2.20, 21.* This is the Fountain from whence you must daily fetch your Strength and Comfort.

X. And still remember that it is by the *Operation* of the Holy Spirit that the Father and the Son do sanctify Souls, and regenerate and breed them up for Glory. It is by the Holy Ghost that God dwelleth in us by Love, and Christ by Faith. Therefore see that you rest not in corrupted Nature, and trust not to your selves, or to the Flesh. Your Souls are dead to God and Holiness, and your Duties dead, till the Spirit of Christ do quicken them. You are *blind* to God and Man in Sin, till the Spirit illuminate you, and give you

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you

you Understanding. You are like Enemies, out of love with God, Heaven and Holiness, till this Spirit reconcile you, and sanctify your Wills. You will have no man-like, spiritual, holy Pleasure, till the Holy Spirit renew your Hearts, and make them fit to delight in God. O that Men knew the great Necessity of the illuminating, quickning, sanctifying, comforting Influence of the Spirit of God ! how far would they be from deriding it, as some profane Ones do ? By this Holy Spirit the sacred Records were written, and by Miracles of Christ and his Apostles, and Evangelists, and Prophets, sealed and delivered to the Churches. And by this Spirit the Orders and Government of the Church were settled. And by him we are enlightned to understand the Scriptures, and inclined to love them, and delightfully believe them, and obey them. Study therefore obediently these Writings of the Holy Ghost, and confidently trust them. O ! be not found among the Resisters or Neglecters of the Spirit's Help and Motions, when proud Self-confidence or fleshly Lusts do rise against them.

Christ's bodily Presence is taken from the Earth ; he promised instead of it (which

(which was but in one place at once) to send his Spirit, which is to the Soul more than the Sun-light to the Eye, and can shine in all the World at once. This is his Agent on Earth, by whom (in Teachers and Learners) he carrieth on his saving Work. This is his Advocate, who pleadeth his Cause effectually against Unbelief, and fleshly Lusts, and worldly Wisdom. This is the Well of living Water, springing up in us to everlasting Life; the Name, the Mark of God on Souls; the Divine Regenerator, the Author of God's Holy Image, and the Divine Nature, even Divine Life, and Light, and Love; the Conqueror of the World and Flesh; the Strengthner of the Weak, the Confirmer of the Wavering, the Comforter of the Sad, and the Pledge, Earnest and First-fruits of everlasting Life. O therefore pray earnestly for the Spirit of Grace, and carefully obey him, and joyfully praise God, in the Sense of his holy Encouragement and Help.

F I N I S.



INSTRUCTIONS FOR A *HOLY LIFE.*

Acts xvi. 30.

Sirs, What must I do to be saved?



L O N D O N,
Printed in the Year M. DCC. XX.

INSTRUCTIONS



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INSTRUCTIONS

FOR A

HOLY LIFE.

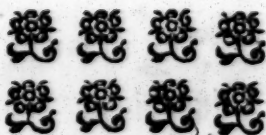
- I. The Necessity, Reason, and Means of Holiness.
- II. The Parts and Practice of a Holy Life.

For Personal Direction, and for Family Instruction. With two short Catechisms.

READER,

Ignorant Persons cannot remember long and many Words, nor understand a brief Stile and few Words. This maketh it impossible to write a Catechism,

techism, that shall be unsuitable either to the Understanding or the Memory of such. I must therefore desire the Teacher to make up this unavoidable Defect, by opening the Meaning (especially of the Catechisms) to the Children and Servants, when they have learned and say the Words : Read the Instructions often to them, and press all, as you go, on their Affections. For the bare Words without a present Guide, may else be all lost.



I. The

I. The Necessity, Reason, and Means of Holiness.

1. *To keep up the Resolutions of the Converted. And,*
2. *To instruct those in Families, that need them.*

THO the (a) saving of Souls be a matter of unexpressible Importance, yet (the Lord have Mercy upon them) what abundance are there that think it not worthy of their *serious Enquiry*, not the *Reading of a good Book* one Hour in a Week? For the sake of these *careless slothful Sinners*, I have here spoken *much in little room*, that they may not refuse to read and consider so short a Lesson, unless they think their Souls worth *nothing*. Sinner, as thou wilt shortly answer it before God, deny not to God, to thy self, and me, the sober

(a) *Mat. 6. 33. Mar. 8. 36. Job 21. 14. and 22. 17. Ps. 1. 2, 3. Ps. 14. 12.*

pondering, and faithful practising these few Directions.

I. *Begin at home, and know thy self*: Consider what it is to be a (b) *MAN*. • Thou art made a nobler Creature than the *Brutes*. They serve thee, and are govern'd by thee; and Death ends all their Pains and Pleasures: But thou hast Reason to rule thy self and them; to know thy God, and foresee thy End, and know thy Way, and do thy Duty. Thy Reason and Free-Will, and executive Power, are part of the Image of God upon thy Nature; so is thy Dominion over the *Brutes*, as (under him) thou art their Owner, their Ruler, and their End. But thy Holy Wisdom, and Goodness, and Ability is the chief part of his Image, on which thy Happiness depends. Thou hast a Soul that cannot be satisfied in Knowing, till thy (c) Knowledge reach to God himself: Nor can it be disposed by any other: Nor can it (or the Societies of the World) be well governed according to its Nature, without regard to his Sovereign Authority, and without the Hopes and (d) Fears of Joy and Misery hereafter: Nor can it (e) be happy in any thing, but seeing, and loving,

(b) *Psal.* 8. 4, 5, 6. *Gen.* 1. 26, 27. *Gen.* 9. 6. *Col.* 2. 10. (c) *John* 17. 3. 1 *John* 4. 6, 7. *Fer.* 9. 24. (d) *Luke* 12. 4, 5. (e) *Psal.* 16. 5, to 11.

and *delighting in this God*, as he is reveal'd in the other World. And is *this Nature* given thee in *vain*? If the Nature of *all things* be fitted to its (f) *Use and End*, then it must be so with *thine*.

II. By *knowing thyself* then, thou must needs know that *there is a (g) GOD*; and that he is thy *Maker*, and *infinite in all Perfections*, and that he is thy *Owner*, thy *Ruler*, and thy *Felicity or End*. He is mad that seeth not, that such *Creatures* have a *Cause or Maker*, and that all the *Power*, and *Wisdom*, and *Goodness* of the World is caused by a *Power*, and *Wisdom*, and *Goodness*, which is *greater* than that of all the World. And *who* can be our *Owner*, but he that *made us*? And *who* can be our *highest Governour*, but our *Owner*, whose *infinite Power, Wisdom, and Goodness*, maketh him only fit thereto? And if he be our *Governour*, he must needs have *Laws*, with *Rewards* for the *Good*, and *Punishments* for the *Bad*, and must *judge and execute* accordingly. And if he be our *chiefest Benefactor*, and all that we have is *from him*, and all our *Hope and Happiness* in him, nothing can be more clear than that the

(f) *Isa.* 45. 18. (g) *Psf.* 14. 1. *Gen.* 1. 1. *Rev.* 1. 8. *Rom.* 1. 19, 20. *Psf.* 46. 10. *Psf.* 9. 10. *Psf.* 100. 2, 3. *Psf.* 19. 1, 2, 3. *Psf.* 47. 7. *Ezek.* 18. 4. *Gen.* 18. 25. *Mal.* 1. 6.

very *Nature of Man* doth prove that in Hope of future Happiness, he should *absolutely resign himself* to the *Will and Disposal* of this God, and that he should (*h*) *absolutely obey him*, and that he should *love and serve him* with all his Power: It being impossible to *love, obey, and please* that God too much, who is thus our *Cause, our End, our All*.

III. By *knowing thus thy self and God*, it is easy to *know what Primitive Holiness and Godliness is*. Even this hearty, entire and absolute Resignation of the Soul to God, as the infinite Power, Wisdom, and Goodness; as our Creator, our Owner, Governour, and Felicity or End; fully submitting to his Disposals; obeying his Laws, in hope of his promised Rewards, and fear of his threatned Punishments: And loving and delighting in himself, and all his Appearances in the World; and desiring and seeking the endless Sight and Enjoyment of him in heavenly Glory, and expressing these Affections in daily Prayer, Thanksgiving and Praise. *This is the Use of all thy Faculties; the End and Business of thy Life; the Health*

(*h*) *Mat. 22. 37. Jer. 5. 22. 2 Cor. 5. 8, 9. Tit. 2. 14. 2 Cor. 8. 5. & 6. 16, 17, 18. 1 Pet. 2. 9. Ps. 10. Ps. 37. 4. Ps. 40. 8. Col. 3. 1, 2. Mat. 6. 20, 21. 2 Cor. 4. 17, 18.*

and

and Happiness of thy Soul : This is that Holiness or Godliness which it doth so much call for.

IV. And by this is it easy to know, what a (k) state of Sin and Ungodliness, is: Even the want of all this Holiness, and the setting of *carnal Self* instead of *GOD*. When Men are proudly great, and wise, and good in their own Eyes; and would dispose of themselves, and all their Concernment, and would rule themselves, and please themselves, according to the fleshly Appetite and Fancy; and therefore love most the Pleasures, and Profits, and Honours of the World, as the Provision to satisfy the Desires of the Flesh; and God shall be no further lov'd, obey'd, or pleas'd, than the Love of fleshly Pleasure will give leave; nor shall have any thing but what the Flesh can spare: This is a wicked, a carnal, an ungodly State; though it break forth in various ways of sinning.

V. By this, Experience it self may tell you, that most Men (l) (yea all, till Grace renew them) are in this ungodly miserable State: (though only the Scripture

(k) Ps. 14. & 1. Heb. 12. 14. Rom. 8. 12, 13. John 3. 34. & 5. 6. 1 John 2. 15, 16. Rom. 13. 14, 15. Rom. 6. 16. Luke 18. 23. & 14. 26, 33. (l) Rom. 3. Ps. 14. Eph. 2. 2, 3. Rom. 5. 12, 17, 19. John 3. 6.

tells us how this came to pass.) Tho all are not Fornicators, nor Drunkards, nor Extortioners, nor Persecutors, nor live not in the same way of sinning; yet Selfishness, and Pride, and Sensuality, and the Love of worldly things, Ignorance and Ungodliness, are plainly become the common Corruption of the Nature of Man, so that their Hearts are turned to the World from God, and fill'd with Impiety, Filthiness, and Injustice; and their Reason is but a Servant to their Senses; and their (m) Mind, and Love, and Life is carnal; and this carnal Mind is Enmity to the Holiness of God, and cannot be subject to his Law. This Corruption is hereditary, and is become, as it were, a Nature to us, being the mortal Malady of all our Natures. And it is easy to know that such an unholy wicked Nature must needs be loathsome to God, and (n) unfit for the happy Enjoyment of his Love, either here, or in the Life to come: For what Communion hath Light with Darknes?

VI. Hence then it is easy to see, *That Grace is needful to a Man's Salvation.* So odious a Creature, such an unthankful Rebel, that is turned away from God,

(m) Rom. 8. 5, 6. (n) Ps. 4. 3. 2 Cor. 6. 14, 17.
and

and set against him, and defiled with all this Filth of Sin, must needs be both (o) renewed and reconciled, sanctified and pardoned, if ever he will be saved. To love God, and be beloved by him, and to be delighted herein, in the sight of his Glory, is the Heaven and Happiness of Souls, and all this is contrary to an unholy State. Till Men have new and holy Hearts, they can neither see God, nor love him, nor delight in him, nor take him for their chief Content; for the Flesh and World have their Delight and Love. And till Sin be (p) pardon'd, and God reconcil'd to the Soul, what Joy or Peace can it expect from him, whose Nature and Justice engageth him to loath and punish it?

VII And Experience will tell you, how (q) insufficient you are for either of these two Works your selves; to renew your Souls, or to reconcile them unto God. Will a Nature that is carnal resist and overcome the Flesh, and abhor the Sin which it most dearly loveth? Will a worldly Mind overcome the World? When Custom hath rooted your natural Corruptions, are they easily rooted up? O

(o) *Pf.* 32. 1, 2. *1 Cor.* 6. 11. *Tit.* 2. 14. *Tit.* 3. 5, 6, 7. *Heb.* 14. 14. *Mat.* 5. 8. (p) *Rom.* 5. 1, 2, 3. (q) *Pf.* 9. 7. *1 Cor.* 2. 11, 21. *Heb.* 14. 12. 2 *Pet.* 1. 9.

how great and hard a Work is it, to cause a blind unbelieving Sinner to set his Heart on another World, and lay up all his Hopes in Heaven, and to cast off all the things he seeth, for that God and Glory which he never saw! And for a hardned, worldly, fleshly Heart to become wise, and tender, and holy, and heavenly, and abhor the Sin which it most fondly loveth. And what can we do to satisfy Justice, and reconcile such a rebel Soul to God?

VIII. Nature and Experience having thus acquainted you with your Sin and Misery; and what you want, will further tell you, that God (*r*) doth not yet deal with you according to your deserts. He giveth you Life, and Time, and Mercies, when your Sins had forfeited all these. He obligeth you to repent and turn unto him. And therefore Experience telling you, that there is some Hope, and that God hath found out some way of shewing Mercy to the Children of Wrath, Reason will command you to enquire of all that are fit to teach you, what way of Remedy God hath made known. And, as you may soon discover, that the Religion of

(*r*) *Acts* 14. 27. & 17. 24, 27, 28. *Rom.* 1. 19, 20. *Rom.* 2. 4. *Job* 33. 14, to 25. *Mat.* 12. 42, 43.

Heathens and Mahometans is so far from shewing the true Remedy, that they are part of the Disease it self: So you may learn that a (s) wonderful Person, the Lord Jesus Christ, hath undertaken the Office of being the Redeemer and Saviour of the World; and that he, who is the Eternal Word and Wisdom of the Father, hath wonderfully appeared in the Nature of Man, which he took from the Virgin *Mary*, being conceiv'd by the *Holy Ghost*; and that he might have a *Teacher* sent from * Heaven infallibly and easily to acquaint the World with the Will of God, and the unseen things of Life Eternal: How God (t) bare witness of his Truth, by abundant, open, and uncontrouled *Miracles*: (u) How he conquer'd Satan and the World, and (w) gave us an Example of perfect Righteousness, and underwent the Scorn and Cruelty of Sinners, and suffered the Death of the Cross, as a Sacrifice for our Sins to reconcile us unto God: How he rose again the third Day, and conquered Death, and lived forty

(s) *Isa.* 9. 6, 7. & 53. *John* 3. 16, 19. & 1. 1, 3, 4. & 3. 2. * *John* 1. 18. (t) *Acts* 2. 22. *Heb.* 2. 3, 4. (u) *Mat.* 4. (w) 1 *Pet.* 2. 22, 23, 24, 25, *Mat.* 26. 27, 28. *Acts* 1. *Heb.* 4. *Eph.* 1. 22, 23. *Rom.* 5. 1, 3, 9. *Heb.* 8. 9, 13. & 8. 6, 7. *Heb.* 7. 25. 1 *John* 5. 10. *John* 5. 22. & 3. 18, 19. *Mat.* 25.

days longer on Earth, instructing his Apostles, and giving them Commission to preach the Gospel to all the World ; and then ascended bodily into Heaven, while they gazed after him : How he is now in Heaven both God and Man in one Person, the Teacher and King, and High-Priest of his Church. Of him must we learn the way of Life ; by him must we be ruled as the Physician of Souls. All Power is given him in Heaven and in Earth. By his Sacrifice, and Merits, and Intercession must we be pardon'd and accepted with the Father : and only by him must we come to God. He hath procur'd and establish'd a *Covenant of Grace*, which Baptism is the Seal of ; even, *That God will in him be our God and reconciled Father, and Christ will be our Saviour, and the Holy Ghost will be our Sanctifier, if we will unfeignedly consent ; that is, if penitently and believingly we give up our selves to God the Father, Son and Holy Ghost, in those Resolutions.* This Covenant, in the Tenour of it, is a Deed of Gift, of Christ, and Pardon, and Salvation to all the World ; if by true Faith and Repentance they will turn to God. And this shall be the Law according to which he will judge all that hear it at the last ; for he is made the Judge of All,
and

and will raise all the Dead, and will justify his Saints, and judge them unto endless Joy and Glory, and condemn the Unbelievers, Impenitent, and (x) Ungodly, unto endless Misery. The Soul alone is judg'd at Death, and Body and Soul at the Resurrection. This Gospel the Apostles preached to the World; and that it might be effectual to Mens Salvation, the (y) Holy Ghost was first given to inspire the Preachers of it, and enable them to speak in the various Languages, and infallibly to agree in one, and to work many great and open Miracles to prove their Word to those they preached to : And by this means they (z) planted the Church; which ordinary Ministers must increase, and teach and oversee to the End of the World, till all the Elect be gathered in. And the same (a) Holy Spirit hath undertaken it, as his Work, to accompany this Gospel, and by it to convert Mens Souls, illuminating and sanctifying them; and by a secret (b) Regeneration to renew their Natures, and bring them to that Knowledge and Obedience, and Love of God, which is the primitive Holiness

(x) *Luke* 16. (y) *Acts* 2. *John* 17. 23. (z) *Mat.* 28. 19, 20. *Acts* 14. 23. *Acts* 20. *Acts* 26. 17, 18. (a) *Rom.* 8. 9. (b) *Tit.* 3. 5, 6. *John* 13. 5, 6.

for which we were created, and from which we fell. And thus by a Saviour and Sanctifier must all be reconciled and renewed, that will be glorified with God in Heaven. All this you may learn from the Sacred Scriptures, which were (c) written by the Inspiration of the Holy Spirit, and sealed by multitudes of open (d) Miracles, and contain the very Image and Superscription of God, and have been received and preserved by the Church, as the certain Oracles of God, and blessed by him through all Generations, to the sanctifying of many Souls.

IX. When you understand all this, it is time for you to (e) look home, and understand now what state your Souls are in. That you were made capable of Holiness, and Happiness, you know ; that you and all Men are fallen from God, and Holiness, and Happiness, unto Self, and Sin and Misery, you know ; that you are so far redeemed by Christ, you know, as to have a pardoning and saving Covenant tendered you, and Christ and Mercy offer'd to your choice. But whether you are truly penitent Believers, and renewed by the Holy Ghost, and so united unto

(c) 2 Tim. 3. 16. (d) Heb. 2. 3, 4. (e) 2 Cor. 13. 5. Gal. 4. 4. 2 Pet. 1. 10.

Christ, this is the Question yet unresolved ; this is the Work that is yet to do, without which there is no Salvation : and if you die before it is done, woe to thee that ever thou wast a Man ; except a Man be (f) *Regenerate by the Spirit*, and converted and made a *New Creature*, and of Carnal be made Spiritual, and of Earthly be made Heavenly, and of Selfish and Sinful be made Holy and Obedient to God, he can never be saved, no more than the Devil himself can be saved. And if this be so, (as nothing is more sure) I require thee now, who readest these words, as thou regardest thy Salvation, as thou wouldst escape Hell-fire, and stand with Comfort before Christ and his Angels, at the last, that thou soberly consider whether Reason command thee not to try thy State, whether thou art thus (g) renewed by the Spirit of Christ or not : And to (h) call for help to those that can advise thee, and follow on the search till thou know thy Case. And if thy Soul be a stranger to this sanctifying Work, whether Reason command thee or not, without any delay, to make out to Christ

(f) *John* 3. 5. *2 Cor.* 5. 17. *Rom.* 8. 7, 9. *Phil.* 3. 18, 20. (g) *Acts* 16. 14. (h) *Acts* 2. 37. & 16. 30. & 11. 23. *2 Cor.* 6. 1, 2. *Rev.* 2. 7.

and beg his Spirit, and cast away thy Sins, and give up thy self entirely to thy God, thy Saviour and Sanctifier, and enter into his Covenant with a full Resolution never to forsake him ; to deny thy self, and the Desires of the Flesh, and this deceitful transitory World, and lay out all thy Hopes on Heaven, and speedily, whatever it cost thee, to make sure of the Felicity which hath no End ? And darest thou refuse this, when God and Conscience do command it ? And further I advise you,

X. Understand how it is that *Satan hindereth Souls from being sanctified* ; that you may know how to resist his Wiles. Some he deceiveth by (i) malicious Suggestions, that Holiness is nothing but Fancy or Hypocrisy. (And if *God* and *Death*, and *Heaven*, and *Hell*, were Fancies, this might be believ'd.) Some he debaucheth by the power of fleshly Appetite and Lust, so that their Sins will not let their Reason speak : Some he keepeth in utter Ignorance, by the evil Education of ignorant Parents, and the Negligence of (k) ungodly Soul-murdering Teachers. Some he deceiveth by worldly Hopes, and keepeth their Minds so taken up with

(i) *Acts* 24. 14. & 28. 22. & 24. 5, 6. (k) *Mal.* 2. 7, 9. *Hos.* 4. 9.

worldly things, that the Matters of Eternity can have but some loose and uneffectual Thoughts, or as bad as none. Some are entangled in (l) ill Company, who make a scorn of a holy Life, and feed them with continual Diversions and vain Delights. And some are so (m) hardened in their Sin, that they are even past feeling, and neither fear God's Wrath, nor care for their Salvation; but hear these things as Men asleep, and nothing will awake them. Some are discouraged with a Conceit that Godliness is a Life so (n) grievous, sad and melancholy, that rather than endure it, they will venture their Souls, come on it what will; as if it were a grievous Life to love God, and hope for endless Joys; and a pleasant Life to love the World and Sin, and live within a step of Hell. Some that are convinc'd do (o) put off their Conversion with Delays, and think it's time enough hereafter; and are purposing and promising till it be too late, and Life, and Time, and Hope be ended. And some that see there is a necessity of Holiness, are (p) cheated by some dead

(l) *Prov.* 13. 20. (m) *Ephes.* 4. 18, 19. (n) *Mal.* 1. 13. (o) *Mat.* 25. 3, 8, 12. & 22. 43, 44. (p) *John* 8. 39, 42, 44. *Rom.* 3. 1, 2. *Gal.* 4. 29. *Mat.* 13. 19, 20, 21, 22. & 15. 2, 3, 6. *Gal.* 1. 1.

Opinion, or Names, or Shews and Images of Holiness : either because they hold a strict Opinion, or because they join with a religious Party, or because they are of that which they think is the true Church, or because they are baptized with Water, and observe the outward Parts of Worship ; and perhaps because they offer God a great deal of Lip-Service, and lifeless Ceremony, which never favour'd of a holy Soul. Thus *Deadness, Sensuality, Worldliness* and *Hypocrisy*, do hinder Millions from Sanctification and Salvation.

XI. If ever thou wouldst be saved, oppress not Reason by Sensuality or Diversions ; but sometimes (*q*) retire for sober Consideration, distracted and sleepy Reason is unuseful: God and Conscience have a great deal to say to thee, which in a croud of Company and Business thou art not fit to hear. It is a (*r*) doleful Case that a Man who hath a *God*, a *Christ*, a *Soul*, a *Heaven*, a *Hell* to think of, will allow them none but running Thoughts, and not once a Week bestow one Hour in Man-like serious (*s*) Consideration of them : sure thou hast no greater things to mind. Resolve then sometimes to

(*q*) *Psal.* 4.4. *Hag.* 1.5. *Deut.* 32. 7, 29. (*r*) *Isa.* 1. 3. (*s*) *Job* 34. 27. *Jer.* 23. 20. *Psal.* 119. 59.

spend half an hour in the deepest thoughts of thy everlasting State.

XII. Look (t) upon this World, and it's Pleasures, as a Man of Reason, who foreseeth the end, and not as a Beast, that liveth but by Sense or present Objects. Do I need to tell thee, Man, that *thou must die*? Cannot Carcasses and Dust instruct thee to see the end of earthly Glory, and all the Pleasures of the Flesh? Is it a Controversy, whether thy Flesh must shortly perish? And wilt thou yet provide for it before thy Soul? What a sad farewell must thou shortly take, of all that Worldlings sell their Souls for! And O how quickly will this be! Alas, Man, the Day is even at hand; a few Days more, and thou art gone! And darest thou live unready, and part with Heaven for such a World as this?

XIII. And then think soberly of the (u) Life to come, What it is for a Soul to appear before the living God, and be judged to endless Joy or Misery! If the Devil tempt thee to doubt of such a Life, remember that Nature, and Scripture, and the World's Consent, and his own

(t) 2 Cor. 4. 8. Deut. 32. 29. 1 John 2. 17. 1 Cor. 7. 31. Luke 12. 19, 20. Job 14. 1, 2. 1 Thes. 5. 13.
(u) Luke 12. 4. Eccl. 12. 7. 2 Pet. 3. 11. 2 Cor. 4. 18. Phil. 3. 18, 20.

Tempta-

Temptations are Witnesses against him. O Man! canst thou pass one day in Company or alone, in Business or in Idleness, without some sober Thoughts of Everlastingness? Nothing more sheweth that the Hearts of Men are asleep or dead, than that the Thoughts of endless Joy or Pain, so near at hand, constrain them not to be Holy, and overcome not all the Temptations of the Flesh, as Toys and inconsiderable things.

XIV. Mark well what mind most Men are of when they come to (x) die. Unless it be some desperate forsaken Wretch, do they not all speak well of a holy Life, and wish that their Lives had been spent in the most fervent Love of God, and strictest Obedience to his Laws? Do they then speak well of Lust and Pleasures, and magnify the Wealth and Honours of the World? Had they not rather die as the most mortify'd Saints, than as careless fleshly worldly Sinners? And dost thou see and know this, and yet wilt thou not be instructed, and be wise in time?

XV. Think well what manner of Men these were, whose (y) Names are now honoured for their Holiness? What man-

(x) *Numb.* 23. 10. *Mat.* 25. 8. & 7. 21, 22. *Prov.* 1. 28, 29. (y) *Mat.* 23. 29, 30, 31, 33. *Heb.* 11. 38. *John* 8. 33.

ner of Life did *St. Peter*, and *St. Paul*, *St. Cyprian*, *St. Augustine*, and all other Saints and Martyrs live? Was it a Life of fleshly Sports and Pleasures? Did they deride or persecute a Holy Life? Were they not more strictly holy than any that thou knowest? And is he not self-condemned, that honoureth the Names of Saints, and will not imitate them?

XVI. Think what the Difference is between a Christian and an (z) Heathen. You are loth to be Heathens or Infidels: But do you think a Christian excelleth them but in Opinion? He that is not holier than they, is worse, and shall suffer more than they.

XVII. Think what the difference is between a (a) godly Christian and an ungodly. Do not all the Opposers of Holiness among us yet speak for the same God, and Christ, and Scripture; and profess the same Creed and Religion with those whom they oppose? And is not this Christ the Author of our Holiness, and this Scripture the Commander of it? Search and see, whether the Difference be not this, That the Godly are

(z) *Mat.* 10. 15. *Rom.* 2. *Acts* 10. 34, 35. (a) *Rom.* 2. 28, 29. *Mat.* 25. 28. *Luke* 19. 22. *Acts* 24. 15. *Gal.* 4. 29.

serious in their Profession, and the Ungodly are Hypocrites, who hate and oppose the Practice of the very things which themselves profess; whose Religion serveth but to condemn them, while their Lives are contrary to their Tongues.

XVIII. Understand what the Devil's Policy is, by raising so many (b) Sects and Factions and Controversies about Religion in the World: Even to make some think that they are religious, because they can prate for their Opinions, or because they think their Part is the best, because their Faction is the greatest or the least, the uppermost or the suffering Side. And to turn holy edifying Conference into vain Jangling; and to make Men Atheists, suspecting all Religion, and true to none; because of Mens diversity of Minds. But remember that the Christian Religion is but one; and a thing easily known by its antient Rule; and the universal Church, containing all Christians, is but One. And if carnal Interest or Opinion so distract Men, that one Party saith, We are all the Church; and another saith, It is we, (as if the

(b) Eph. 4. 14. Acts 20. 30. 1 Cor. 11. 19. 2 Tim. 4. 3. & 2. 14, 16. 1 Tim. 1. 5, 6. Tit. 3. 9. Eph. 4. 3, &c. 1 Cor. 12. Mat. 12. 25. Rom. 2. 12, 27, 28, 29.

Kitchin were all the House, or one Town or Village, all the Kingdom;) wilt thou be mad with seeing this Distraction? Harken, Sinner, all these Sects in the Day of Judgment shall concur as Witnesses against thee, if thou be unholy; because however else they differ'd, (c) all of them that are Christians professed the necessity of Holiness, and subscribed to that Scripture which requireth it. Tho thou canst not easily resolve every Controversy, thou mayst easily know the true Religion; it is that which Christ and his Apostles taught, which all Christians have professed, which Scripture requireth; which is first (d) pure, and then peaceable, most spiritual, heavenly, charitable, and just.

XIX. Away from that (e) Company which is sensual, and an Enemy to Reason, Sobriety, and Holiness; and consequently to God, themselves, and thee. Can they be wise for thee, that are foolish for themselves? or Friends to thee, that are undoing themselves? or have any pity on thy Soul, when they make a Jest of their own Damnation? Will they help thee to Heaven, who are running

(c) Gal. 1. 7, 8. Mat. 28. 20. (d) Jam. 3. 17.
(e) Eph. 5. 11. Prov. 23. 20. 2 Cor. 6. 17, 18. Ps.
15. 4. Deut. 13. 13.

so furiously to Hell? chuse better Familiars, if thou wouldest be better.

XX. *Judge not of a holy Life by hear-say*, for it cannot so be known. (f) Try it a while, and then judge as thou findest it. Speak not against the things thou knowest not. Hadst thou but lived in the Love of God, and the lively Belief of endless Glory, and the Delights of Holiness, and the Fears of Hell, but for one Month or Day; and with such an Heart, hadst (g) cast away thy Sin, and called upon God, and ordered thy Family in a holy manner, especially on the Lord's Day; I dare boldly say, Experience would constrain thee to (h) justify a Holy Life. But yet I must tell thee, it is not true Holiness, if thou do but try it with (i) Exceptions and Reserves: If therefore God hath convinced thee that this is his Will and Way, I adjure thee, as in his dreadful Presence, that thou (k) *delay no longer*, but resolve, and absolutely give up thyself to God, as thy Heavenly Father, thy Saviour, and thy Sanctifier, and *make an everlasting Covenant with him*, and then he

(f) *Joh. 5. 40. Luke 14. 29, 30. Joh. 6. 35, 37, 45.*
 (g) *Isa. 55. 6, 7. (h) Mat. 11. 19. (i) Luke 14. 33.*
 (k) *Rev. 22. 17. Joh. 1. 12. Rev. 2. & 3. 1 Joh. 5. 12, 13. Ps. 34. 7. Ps. 73. 26. Mat. 25. Luke 20. 39. Heb. 2. 3.*

and

and all his Mercies will be thine; his Grace will help thee, and his Mercy pardon thee; his Ministers will instruct thee, and his People pray for thee, and assist thee; his Angels will guard thee, and his Spirit comfort thee: And when Flesh must fail, and thou must leave this World, thy Saviour will then receive thy Soul, and bring it into the Participation of his Glory; and he will raise thy Body, and justify thee before the World, and make thee equal with the Angels; and thou shalt live in the Sight and Love of God, and in the everlasting Pleasures of his Glory: This is the End of Faith and Holiness. But if thou harden thy Heart, and refusest Mercy, (1) everlasting Woe will be thy Portion, and then there will be no Remedy.

And now, Reader, I beg of thee, and I beg of God on my bended Knees, that these few words may sink into thy Heart, and that thou wouldst read them over and over again, and bethink thee as a Man that must shortly die, Whether any deserve thy Love and Obedience more than God? And thy thankful Remembrance more than Christ, and thy Care and Diligence more than thy Salvation?

(1) Luke 19. 27. Prov. 29. 1. & 1. 25.

Is there any Felicity more desirable than Heaven? Or any Misery more terrible than Hell? Or any thing so regardable as that which is everlasting? Will a few days fleshly Pleasures pay for the loss of Heaven and thy immortal Soul? Or will thy Sin and thy Prosperity be sweet at Death, and in the Day of Judgment? As thou art a Man, and as ever thou believest that there is a God, and a World to come, and as thou carest for thy Soul, whether it be saved or damned, I beseech thee, I charge thee, think of these things! think of them once a day at least! think of them with the most sober serious Thoughts! Heaven is not a May-game, and Hell is not a Flea-biting. Make not a Jest of Salvation or Damnation. I know thou livest in a distracted World, where thou mayst hear some laughing at such things as these, and scorning at a holy Life, and fastning odious Reproaches on the godly, and merrily drinking and playing, and prating away their Time, and then saying, that they will trust God with their Souls, and hope to be saved without so much ado: But if all these Men do not change their Minds, and be not shortly down in the Mouth, and would not be glad to eat their Words,
and

and wished that they had lived a holy Life, though it cost them Scorn and Suffering in the World, let me bear the Shame of a Deceiver for ever. But if God and thy Conscience bear witness against thy Sin, and tell thee that a holy Life is best, regard not the gainsaying of a Bedlam World, which is drunk with the Delusions of the Flesh: But *give up thy Soul and Life to God by Jesus Christ in a faithful Covenant.* Delay no longer, Man, but resolve; *Resolve immediately, resolve unchangeably; And God will be thine, and thou shalt be his for ever, Amen.* Lord, have Mercy on this Sinner, and so let it be resolved by thee in him.

II. *The Parts and Practice of a Holy Life, for Personal and Family Instructions.*

ALL is not (a) done, when Men have begun a religious Life: All Trees that blossom, prove not fruitful; and all Fruit comes not to Perfection. Many fall off, who seemed to have good Beginnings: And many dishonour the Name

(a) 1 Cor. 1. 25. Heb. 4. 1. 2 Pet. 2. 22. 1 Cor. 3. Gal. 3. & 4. Mat. 13. 41. & 18. 7.

of Christ, by their Scandals and Infirmities: Many do grieve their Teachers Heart, and lamentably disturb the Church of Christ, by their Ignorance, Errors, Self-conceitedness, Unruliness, Headiness, Contentiousness, Sidings and Divisions: Insomuch that the (b) Scandals and the Feuds of Christians are the great Impediments of the Conversion of the Infidel and Heathen World, by the exposing Christianity to their Contempt and Scorn, as if it were but the Error of Men, as unholy, and worldly, and proud as others, that can never agree among themselves: And many by their Passions and Selfishness are a Trouble to the Families and Neighbours where they live: And more by their Weakness and great Distempers, are Snares, Vexations and Burdens to themselves. Whereas Christianity in its true Constitution, is a Life of such Holy (c) Light and Love, such Purity and Peace, such Fruitfulness and Heavenliness, as, if it were accordingly shewed forth in the Lives of Christians, would command Admiration and Reverence from the World, and do more to their Conversion, than Swords or Words alone

(b) *Phil* 3. 18, 19. *Acts* 20. 30. (c) *Mat.* 5. 16.
1 Pet. 3. 1. *2 Pet.* 2. 15. & 1. 8. *2 Cor.* 1. 21.

can do: And it would make Christians useful and amiable to each other; and their Lives a Feast and Pleasure to themselves. I hope it may prove some help to these excellent Ends, and to the securing Mens Salvation, if in a few sound experienced Directions I open to you the Duties of a Christian Life.

I. *Keep still the true (d) Form of Christian Doctrine, Desire and Duty, orderly printed on your Minds: That is, Understand it clearly and distinctly, and remember it, I mean the Great Points of Religion contained in Catechisms. You may still grow in the clearer understanding of your Catechisms, if you live an hundred Years: Let not the Words only, but the Matter, be as familiar in your Minds, as the Rooms of your House are. Such (e) solid Knowledge will establish you against Seduction and Unbelief, and will be still within you a ready Help for every Grace, and every Duty; as the Skill of an Artificer is for his Work. And for want of this, when you come among Infidels or Hereticks, their Reasonings may seem unanswerable to you, and shake, if not overthrow your Faith: And you will*

(d) 2 Tim. 1. 13. & 3. 7. Heb. 5. 12. Phil. 1. 9. Rom. 15. 14.

(e) Eph. 4. 13, 14. Col. 1. 9. & 2. 2. & 3. 10. 1 Tim. 6. 4.

easily err in lesser Points, and trouble the Church with your Dreams and Wranglings. This is the Calamity of many Professors; that while they will be most censorious Judges in every Controversy about Church-matters, they know not well the Doctrine of the Catechism.

II. *Live daily by Faith on (f) Jesus Christ, as the Mediator between God and you.* Being well-grounded in the Belief of the Gospel, and understanding Christ's Offices, make use of him still in all your Wants. Think on the Fatherly Love of God, as coming to you through him alone: And of the Spirit, as given by him your Head, and of the Covenant of Grace as enacted and sealed by him; and of the Ministry as sent by him; and of all Times, and Helps, and Hopes, as procured and given by him. When you think of Sin, and Infirmity, and Temptations, think also of his sufficient pardoning, justifying and victorious Grace. When thou thinkest of the World, the Flesh and the Devil, think how he overcometh them. Let his Doctrine and the Pattern of his most perfect Life, be always before you as your Rule. In all

(f) *Jon.* 17. 3. *Eph.* 3. 17, 18. *Mat.* 28. 19. *Eph.* 1. 22, 23. & 4. 6, 16. *Rom.* 5. 2 *Cor.* 12. 9. *Joh.* 16. 33. 1 *Joh.* 5. 4. *Heb.* 4. 14, 16. *Col.* 3. 3, 4. *Acts* 7. 59.

your Doubts, and Fears, and Wants, go to him in the Spirit, and to the Father by him, and him alone. Take him as the Root of your Life and Mercies, and live as upon him and by his Life; and when you die, resign your Souls to him, that they may be with him where he is, and see his Glory. To live on Christ, and use him in every Want and Address to God, is more than a general confused believing in him.

III. So believe in the Holy Ghost, as to (g) live and work by him, as the Body doth by the Soul. You are not (h) baptized into his Name in vain: (but too few understand the Sense and Reason of it.) The Spirit is sent by Christ for two great Works. 1. To the Apostles and Prophets, to (i) inspire them infallibly to preach the Gospel, and confirm it by Miracles, and leave it on Record for following Ages, in the Holy Scriptures. 2. To all his (k) Members, to illuminate and sanctify them, to believe and obey his Sacred Doctrine; (besides his common Gift to many, to understand and preach it.) The Spirit having first indited the Gospel, doth by it first regenerate, and

(g) Gal. 5. 16, 25. (h) Mat. 28. 19. (i) John 15. 13. Heb. 2. 34. (k) 1 Cor. 12. 12, 13. Rom. 8. 9, 13. Joh. 3. 5, 6.

after govern all true Believers. He is not now given us for the revealing of new Doctrines, but to understand and obey the (l) Doctrine revealed and sealed by him long ago. As the Sun doth by its sweet and warm Influence both give and cherish the natural Life of things Sensitive and Vegetative; so doth Christ by his (m) Spirit our spiritual Life. As you do no work but by your natural Life, you should do none but by your spiritual Life: You must not only believe, and love and pray by it, but manage all your Calling by it; *For Holiness to the Lord* must be written upon all: All things are sanctified to you, because you being sanctified to God, devote all to him, and use all for him, and therefore must do all in the Strength and Conduct of the Spirit.

IV. (n) *Live wholly upon God, as All in All: As the first Efficient, principal Dirigent, and final Cause of all things.* Let Faith Hope, and Love be daily feeding on him. Let *our Father which art in Heaven* be first inscribed on your Hearts, that he may seem most amiable to you, and

(l) 2 Tim. 3. 15, 16. Jude 19. 20. (m) Ezek. 36. 27. Isa. 44. 3. Rom. 8. 1, 5. 1 Cor. 6. 11. Zec. 14. 20. (n) 1 Cor. 10. 31. Rom. 1. 36. 2 Cor. 5. 7, 8. 1 John 3. Rom. 5. 1, 2, 3. Mat. 22. 37. Eph. 1. 6. 2 Cor. 5. 19. Gal. 4. 4, 5, 6.

you may boldly trust him, and filial Love may be the Spring of Duty. Make use of the Son and Spirit to lead you to the Father; and of Faith in Christ to kindle and keep alive the Love of God. God's Love is our primitive Holiness, and especially called, with its Fruits, our *Sanctification*; which *Faith in Christ* is but a means to. Let it be your principal End, in studying Christ, to see the Goodness, Love, and Amableness of God in him: A condemning God is not so easily loved, as a gracious reconciled God. You have so much of the Spirit, as you have Love to God. This is the proper Gift of the Spirit to all the adopted Sons of God, to cause them with filial Affection and Dependence, to cry, *Abba, Father*. Know not, desire not, love not any Creature, but purely as subordinate to God. Without him, let it be nothing to you but as the Glass without the Face, or scatter'd Letters without the Sense; or as the Corps without the Soul. (o) Call nothing Prosperity or Pleasure, but his Love; and nothing Adversity or Misery, but his Displeasure, and the Cause and the Fruits of it. When any thing would seem lovely and desirable, which is against him, call

(o) *Psal* 30. 5. & 63. 3.

it (p) *Dung* ! And hear that Man, as (q) Satan or the Serpent, that would entice you from him ; and count him but Vanity, a Worm, and Dust, that would affright you from your Duty to him. Fear him much, but love him more. Let (r) Love be the Soul and End of every other Duty. It is the End and Reason of all the rest : But it hath no End or Reason, but its Object. Think of no other Heaven, and End and Happiness of Man, but Love the final Act, and God the final Object : Place not your Religion in any thing but the Love of God, with its Means and Fruits. Own no Grief, Desire, or Joy, but a mourning, a seeking, and a rejoicing Love.

V. Live in the Belief and Hopes of Heaven, and (s) seek it as your Part and End; and daily delight your Souls in the Fore thoughts of the endless Sight and Love of God. As God is seen on Earth but as in a Glass, so is he proportionably enjoyed. But when mourning seeking Love hath done, and Sin and Enemies are overcome, and we behold the Glory of God in Heaven, the Delights of Love will then be perfect.

(p) *1 Tim.* 3. 7, 8. (q) *Mat.* 16. 13. (r) *2 The.* 3. 5. *2 Cor.* 13. 14. (s) *Col.* 3. 1, 2, 3, 4. *Mat.* 6. 19, 20, 21, 33. *2 Cor.* 4. 17, 18. *Luk.* 12. 20. *Heb.* 6. 20. *1 Cor.* 15. 28. *Eph.* 4. 6. & 1. 23. *Phil.* 3. 18, 20. *Pf.* 73. 25, 26. *Joh.* 18. 16.

You

You may desire more on Earth than you may hope for. Look not for a Kingdom of this World, nor for Mount *Zion* in the Wilderness : Christ reigneth on Earth, as *Moses* in the Camp, to guide us to the Land of the Promise ; our perfect Blessedness will be, when the Kingdom is delivered up to the Father, and God is *All in All*. A Doubt, or a strange heartless Thought of Heaven, is Water cast on the sacred Fire, to quench your Holiness and your Joy. Can you travel one whole Day to such an End, and never think on the Place that you are going to ? (which must be intended in every righteous Act, either notedly, or by the ready unobserved Act of a potent Habit.) When Earth is at the best, it will not be Heaven. You live no further by Faith, like Christians, than you either live for Heaven in seeking it, or else upon Heaven in Hope and Joy.

VI. *Labour to make Religion your Pleasure and (t) Delight.* Look oft to God, to Heaven, to Christ, to the Spirit, to the Promises, to all your Mercies. Call over your Experiences, and think what matter of high Delight is still before you, and how unseemly it is, and how injurious to

(t) *Pf.* 1.2,3. & 84.2,12. & 63.3,5. & 37.4. & 91.19. & 119.47,70. *Isa.* 58.14. *Pf.* 112.1. *Rom.* 14.17. & 5.1, 3, 5. 1 *Pet.* 1.8. *Mat.* 5.11,12. *Pf.* 32.91.

your

your Profession, for one that saith he hopeth for Heaven, to live as sadly as those that have no higher Hopes than Earth. How should that Man be filled with Joy who must live in the Joys of Heaven for ever? Especially rejoice when the Messengers of Death do tell you, that your endless Joy is near. If God, and Heaven, with all our Mercies in the way, be not reason enough for a joyful Life, there can be none at all. Abhor all Suggestions which would make Religion seem a tedious irksome Life. And take heed that you represent it not so to others; for you will never make them in love with that which you make them not perceive to be delectable and lovely. Not as the Hypocrite, by forcing and framing his Religion to his carnal Mind and Pleasure; but bringing up the Heart to a holy Suitableness to the Pleasures of Religion.

VII. *Watch as for your Souls, against this flattering tempting (u) World, especially when it is represented as more sweet and delectable than God, and Holiness, and Heaven.* This World with its Pleasures, Wealth, and Honours, is it that is put in the Ballance

(u) *Gal. 6. 14. 1 John. 2. 15, 16. Jam. 1. 27. & 4. 4, 5. 1 John 5. 4, 5. Rom. 12. 2. Gal. 1. 4. Tit. 2. 11. Mat. 19. 24. Luke 12. 16, 21. & 16. 25. Jam. 1. 11. & 5. 1, 2, 4. Luke 8. 14. Heb. 11. 26.*

by

by Satan, against God, and Holiness, and Heaven: And no Man shall have better than he chuseth and preferreth. The Bait taketh advantage of the brutish Part, when Reason is asleep; and if by the help of Sense it get the Throne, the Beast will ride and rule the Man, and the Reason become a Slave to Sensuality. When you hear the Serpent, see his Sting, and see Death attending the forbidden Fruit: When you are rising, look down and see how far you have to fall. His Reason, as well as Faith, is weak, who for such Fools-gawds as the Pomp and Vanities of this World, can forget God, and his Soul, and Death, and Judgment, Heaven and Hell, yea and deliberately command them to stand by. What Knowledge or Experience can do good on that Man, who will venture so much for such a World, which all, that have tried it, call Vanity at the last? How deplorable then is a Worldling's Case? Oh fear the World when it smileth, - or seems sweet and amiable. Love it not, if you love your God and your Salvation.

VIII. *Fly from Temptations, and crucify the (x) Flesh, and keep a constant Government*

(x) Rom. 8. 1, 13. Gal. 5. 14. Rom. 13. 14. Gal. 5. 27. Jud. 23. 2 Pet. 2. 10. Ephes. 2. 3. 1 Pet. 2. 11. Mat. 6. 13. & 26. 41. Luk. 8. 13.

over

over your Appetite and Senses. Many who had no designed stated Vice, or worldly Interest, have shamefully fallen by the sudden surprize of Appetite or Lust. When Custom hath taught these to be greedy and violent, like a hungry Dog, or a lusting Boar, it is not a sluggish Wish or Purpose, that will mortify or rule them. How dangerous a case is that Man in, who hath so greedy a Beast continually to restrain, that if he do but neglect his Watch one Hour, is ready to run him headlong into Hell? Who can be safe that standeth long on so terrible a Precipice? The Tears and Sorrows of many Years may perhaps not repair the loss which one Hour or Act may bring. The Case of *David* and many others, are dreadful Warnings. Know what it is that you are most in danger of; whether Lust and Idleness, or Excess in Meats, or Drinks, or Play; and there set your strongest Watch, for your Preservation. Make it your daily business to mortify that Lust, and scorn that your brutish Sense of Appetite should conquer Reason. Yet trust not Purposes alone, but away from the Temptation: Touch not, yea look not on the tempting Bait: Keep far enough off, if you desire to be safe.

What

What Miseries come from small beginnings? Temptation leads to Sin, and small Sins to greater, and those to Hell: And Sin and Hell are not to be played with. Open your Sin or Temptation to some Friend, that Shame may save you from Danger.

IX. *Keep up a constant skilful Government over your (y) Passions and your Tongues.* To this end, keep a tender Conscience, which will smart when in any of these you sin. Let holy Passions be well ordered, and selfish carnal Passions be restrained. Let your (z) Tongues know their Duties to God and Man, and labour to be skilful and resolute in performing them. Know all the Sins of the Tongue, that you may avoid them; for your Innocency and Peace do much depend on the prudent Government of your Tongues.

X. *Govern your (a) Thoughts with constant skilful Diligence.* In this, right Habits and Affections will do most by inclining them unto Good. It's easy to think on that which we love. Be not

(y) Jam. 1. 19. & 3. 12, 17. 1 Pet. 3. 4. Mat. 5. 5. Eph. 4. 2, 3. Col. 3. 12. (z) Jam. 1. 26. & 3. 5, 6. Ps. 31. 13. Prov. 18. 21. (a) Deut. 15. 9. 2 Cor. 10. 5. Gen. 6. 5. Ps. 10. 4. & 94. 19. & 119. 113. Prov. 12. 5. & 13. 26. Psalms 1, 15, 39. Prov. 30. 32. Jer. 4. 14. Deut. 32. 29.

unfurnished of matter for your Thoughts to work upon: And often retire your selves for serious Meditation. Be not so solitary and deep in Musings, as to overstretch your Thoughts and confound your Minds, or take you off from necessary Converse with others: But be sure that you be considerate, and dwell much at home, and converse most with your Consciences and your God, with whom you have the greatest Business. Leave not your Thoughts unemployed, or ungoverned: Scatter them not abroad upon impertinent Vanities. O that you knew what daily business you have for them! Most Men are wicked, deceived, and undone, because they are inconsiderate, and dare not, or will not, retiredly and soberly, use their Reason; or use it but as a Slave in Chains, in the service of their Passion, Lust and Interest. He was never Wise, or Good, or Happy, who was not soberly and impartially considerate. How to be Good, to do Good, and finally enjoy Good, must be the Sum of all your Thoughts. Keep them first holy, then charitable, clean and chaste. And quickly check them when they look towards Sin.

XI. Let (b) Time be exceeding precious to your Eyes, and carefully and diligently redeem it. What haste doth it make? And how quickly will it be gone? And then how highly will it be valued; when a Minute of it can never be recalled? O what important Business have we for every Moment of our Time, if we should live a thousand Years! Take not that Man to be well in his Wits, or to know his God, his End, his Work, or his Danger, who hath Time to spare. Redeem it, not only from needless Sports, and Plays, and Idleness, and Curiosity, and Compliment, and Excess of Sleep, and Chat, and Worldliness; but also from Entanglements of lesser Good, which would hinder you from greater. Spend time, as Men that are ready to pass into another World, where every Minute must be accounted for; and it must go with us for ever as we lived here. Let not Health deceive you into the Expectation of living long, and so into a senseless Negligence. See your Glass running. and keep a reckoning of the Expence of Time: and spend it just as you would reveiw it when it is gone.

(b) Eph. 5. 16. Job. 14. 1, 2. Acts 17. 21. 1 Cor. 7. 29. 2 Cor. 6. 2. Job. 9. 4. Luk. 12. 42, 44. Psal. 39. 4. Mat. 25. 10, 12.

XII. Let

XII. *Let the (c) Love of all in their several Capacities, become as it were your very Nature; and doing them all the Good you can, be very much of the Business of your Lives.* God must be loved in all his Creatures, his natural Image on all Men, and his spiritual Image on his Saints. Our Neighbour must be loved as our natural selves: That is, our natural Neighbour as our natural Self, with a Love of Benevolence; and our spiritual Neighbour as our spiritual Self, with a Love of Complacence. In opposition to Complacence, we may hate our sinful Neighbour, as we must our selves much more: But in opposition to Benevolence, we must neither hate our selves, our Neighbour, or our Enemy. O that Men knew how much of Christianity doth consist in Love, and doing Good! With what Eyes do they read the Gospel, who see not this in every Page? Abhor all that Selfishness, Pride, and Passion, which are the Enemies of Love, and those Opinions, and Factions, and Censurings, and Backbitings, which would destroy it. Take him that speaketh evil of another to you, without a just Cause and

(c) 1 Tim. 1. 5, 6. Mat. 19. 19. Rom. 13. 10. 1 Joh. 1. 16. Eph. 4. 2, 15, 16. Col. 2. 2. & 1. 4. 1 Tim. 6. 11. Jam. 3. 17. Ph. 2. 1, 2. 1 Thes. 4. 9. Job. 13. 35. Mat. 5. 44, 45. 1 Cor. 13. Ja. 4. 11. Gal. 6. 10. Tit. 2. 14. Ph. 2. 20, 21. Rom. 15. 1, 3.

Call,

Call, to be Satan's Messenger, intreating you to hate your Brother, or to abate your Love. For to persuade you that a Man is bad, is directly to persuade you so far to hate him. Not that the good and bad must be confounded: But Love will call none bad, without constraining Evidence. Rebuke Backbiters. Hurt no Man, and speak evil of no Man; unless it be not only just, but necessary to some greater Good. Love is lovely: They that love, shall be beloved. Hating and hurting makes Men hateful. *Love thy Neighbour as thyself, and do as thou wouldst be done by,* are the Golden Rules of our Duty to Men; which must be deeply written on our Hearts. For want of this, there is nothing so false, so bad, so cruel, which you may not be drawn to think, or say, or do against your Brethren. Selfishness and want of Love, do as naturally tend to Ambition and Covetousness, and thence to Cruelty against all that stand in the way of their Desires, as the Nature of a Wolf to kill the Lambs. All Factions and Contentions and Persecutions in the World, proceed from Selfishness and want of Charity. Devouring Malice is the Devilish Nature. Be as zealous in doing good to all, as Satan's Ser-

Servants are in hurting. Take it as the use of all your Talents, and use them as you would hear of it at last. Let it be your Business, and not a matter on the by, especially for publick Good, and Mens Salvation. And what you cannot do your selves, persuade others to. Give them good Books: And draw them to the Means which are most like to profit them.

XIII. *Understand the right Terms of Church-Communion: Especially the Unity of the Universal Church, and the Universal Communion, which you must hold with all the Parts; and the difference between the Church as Visible and Invisible.* For want of these, how woful are our Divisions? Read oft 1 Cor. 12. & Eph. 4. 1 to 17. John 17. 21, 22, 23. Act. 4. 32. & 2. 42. 1 Cor. 1. 10, 11, 13. & 3. 3. Rom. 16. 17. Phil. 1. 1, 2, 3, 4. 1 Thes. 5. 12, 13. Act. 20. 30. 1 Cor. 11. 19. Tit. 3. 10. Jam. 3. Col. 1. 4. Heb 10. 25. Act. 8. 12, 13, 37. 1 Cor. 1. 2, 13. & 3. 3, 4. & 11. 18, 21. Study these well. You must have Union and Communion in Faith and Love, with all the Christians in the World. And refuse not *local Communion* when you have a just Call, so far as they put you not on sinning. Let your usual meeting be with the purest Church, if you lawfully may, (and
still

still respect the Publick Good ;) but sometimes occasionally communicate even with defective faulty Churches, so be it they are true Christians, and put you not on Sin ; That so you may shew that you own them as Christians, though you disown their Corruptions. Think not your Presence maketh all the Faults of Ministry, Worship, or People to be yours, (for then I would join with no Church in the World.) Know that as the mystical Church consisteth of Heart-Covenanters, so doth the Church as visibly consist of verbal Covenanters, which make a credible Profession of Consent. And that Nature and Scripture teacheth to take every Man's Word as credible, till Perfidiousness forfeit his Credit ; which Forfeiture must be proved, before any sober Profession can be taken for an insufficient Title. (d) Grudge not then at the Communion of any professed Christian in the Church visible : (though we must do our Part to cast out the obstinately impenitent by Discipline ; which if we cannot do, the Fault is not ours.) The Presence of Hypocrites is no hurt, but oft a Mercy to the sincere. How small else would the Church seem in the World ? Outward

(a) *mat.* 13. 29, 41.

Privileges belong to outward Covenants ; and inward Mercies to the Sincere. (e) Division is wounding, and tends to Death. Abhor it, as you love the Church's Welfare or your own: The Wisdom from above is first pure, and then peaceable. Never separate what God conjoineth. It is the earthly, sensual, devilish Wisdom, which causeth bitter Envy, and Strife, and Confusion, and every evil Work. Blessed are the Peace-makers.

XIV. *Take heed of (f) Pride and Self-conceitedness in Religion.* If once you over-value your own Understandings, your crude Conceptions and gross Mistakes will delight you as some supernatural Light: And instead of having compassion on the Weak, you will be unruly, and Despisers of your Guides, and censorious Contemners of all that differ from you; and Persecutors of them, if you have Power; and will think all intolerable, that take you not as Oracles, and your Words as Law. Forget not that the Church hath always suffered by censorious unruly Professors on the one hand, (and O what Divisions and Scandals have they caused!) as well as by the Profane

(e) *Joh.* 16. 2. *1 Cor.* 1. 10. *Rom.* 16. 17. *1 Jam.* 3. 14, 15, 16, 17, 18. (f) *1 Tim.* 3. 6. *Col.* 2. 18. *1 Cor.* 8. 1. *1 Cor.* 4. 6. *1 Tim.* 6. 4. *1 Pet.* 5. 5. *1 Jam.* 3. 1, 17. and

and Persecutors on the other. Take heed of both: And when Contentions are a-foot, be quiet and silent, and not too forward: and keep up a Zeal for Love and Peace.

XV. *Be faithful and conscionable in all (g) your Relations.* Honour and obey your Parents, and other Superiors: Despise not, and resist not Government: If you suffer unjustly by them, be humbled for those Sins, which cause God to turn your Protectors into Afflictors: And instead of murmuring and rebelling against them, reform your selves, and then commit your selves to God. Princes and Pastors I will not speak to: Subjects, and Servants, and Children, must obey their Superiors, as the Officers of God.

XVI. *Keep up the Government of God in your (h) Families.* Holy Families must be the chief Preservers of the Interest of Religion in the World. Let not the World turn God's Service into a customary lifeless Form. Read the Scripture, and edifying Books to them: Talk with them seriously about the State of their Souls, and everlasting Life: Pray with them fervently; Watch over them dili-

(g) Eph. 5. & 6. Col. 3. & 4. Rom. 13. 1, 7. 1 Pet. 2. 13, 15. (h) Com. 4. Josh. 24. 15. Deut. 5, 6, 7, 8. Dan. 6.

gently ; be angry against Sin, and meek in your own Cause ; be Examples of Wisdom, Holiness, and Patience ; and see that the Lord's-Day be spent in holy Preparation for Eternity.

XVII. *Let your (i) Callings be managed in Holiness and Laboriousness.* Live not in Idleness ; be not slothful in your Work, whether you be bound or free ; in the Sweat of your Brows you must eat your Bread, and labour the six Days, that you may have to give to him that needeth. Slothfulness is Sensuality, as well as filthier Sins.) The Body (that is able) must have fit Employments as well as the Soul, or else Body and Soul will fare the worse ; but let all be but as the labour of a Traveller, and aim at God and Heaven in all.

XVIII. *Deprive not your selves of the Benefit of an able faithful (k) Pastor, to whom you may open your Case in secret ; or at least of a holy (l) faithful Friend : And be not (m) displeased at their free Reproofs.* Wo to him that is alone ! How blind and partial are we in our own Cause, and how

(i) Heb. 13. 5. Command 4. 1 Theff. 3. 10, 12. 1 Theff. 4. 7. 1 Tim. 5. 13. Prov. 31. 1 Cor. 7. 29.
 (k) Mal. 2. 7. (l) Eccl. 4. 10, 11. (m) Prov. 12. 1. & 15. 5, 10, 31. Heb. 3. 13.

hard is it to know ourselves without an able faithful Helper! you forfeit this great Mercy when you love a Flatterer, and angrily defend your Sin.

XIX. (n) *Prepare for Sicknefs, Sufferings, and Death.* Overvalue not Prosperity, nor the Favour of Man. If selfish Men prove false and cruel to you, even those of whom you have deserved best, marvel not at it, but pray for your Enemies, Persecutors, and Slanderers, that God would turn their Hearts, and pardon them. What a Mercy is it to be driven from the World to God, when the Love of the World is the greatest Danger of the Soul? Be ready to die, and you are ready for any thing. Ask your Hearts seriously, What is it that I shall need at a dying Hour? And let it speedily be got ready, and not be to seek in the time of your Extremity.

XX. *Understand the true Method of Peace of Conscience, and judge not of the State of your Souls upon deceitful Grounds.* As presumptuous Hopes do keep Men from Conversion, and embolden them to sin; so causeless Fears do hinder our Love and Praise of God, by obscuring his Loveli-

(n) Luke 12. 40. 2 Pet. 1. 10. Phil. 1. 21, 23. Jer. 9. 4, 5. Mat. 7. 4, 5. 2 Cor. 5. 1, 2, 4, 8.

ness ; and they destroy our Thankfulness, and our Delight in God, and make us a Burden to our selves, and a grievous Stumbling-Block to others. The general Grounds of all our Comfort are, 1. The (o) gracious Nature of God. 2. The (p) Sufficiency of Christ. And, 3. the Truth and (q) Universality of the Promise, which giveth Christ and Life to all, if they will accept him. But this Acceptance is the Proof of your particular Title, without which these do but aggravate your Sin. Consent to God's Covenant is the true Condition and Proof of your Title to God as your Father, Saviour, and Sanctifier, and so to the saving Blessings of the Covenant; which Consent, if you survive, must produce the Duties which you consent to.

He that heartily consenteth that God be his God, his Saviour and Sanctifier, is in a State of Life. But this includeth the (r) rejection of the World: Much Knowledge, and Memory, and Utterance and lively Affections, are all very desirable ; but you must judge your State

(o) *Exod.* 34. 6. (p) *Heb.* 7. 25. (q) *John* 4. 42. *John* 3. 16. 1 *Tim.* 4. 10. & 2. 4. *Mat.* 28. 19, 20. *Rev.* 22. 17. *Isa.* 55. 1, 2, 3, 6, 7. (r) *Luke* 14. 26, 33. 1 *John* 2. 15. *Mat.* 6. 19, 20, 21, 33. *Col.* 3. 1, 2. *Rom.* 8. 1, 13.

by none of these, for they are all uncertain. But, 1. If God, and Holiness, and Heaven, have the highest Estimation of your practical Judgment, as being esteemed best for you: 2. And be preferred in the Choice and Resolution of your Wills, and that habitually, before all the Pleasures of the World: 3. And be first and chiefly sought in your Endeavours: This is the infallible Proof of your *Sanctification*.

Christian, upon long and serious Study and Experience, I dare boldly commend these Directions to thee, as the Way of God, which will end in Blessedness. The Lord resolve and strengthen thee to obey them.

This is the true Constitution of *Christianity*: This is true Godliness; and this is to be *Religious* indeed: And all this is no more than to be seriously such, as all among us in general Words profess to be. This is the *Religion* which must difference you from Hypocrites; which must settle you in Peace, and make you an Honour to your Profession, and a Blessing to those that dwell about you. Happy is the Land, the Church, the Family, which doth consist of such as these! These are not they that either persecute

or divide the Church, or that make their *Religion* a Servant to their Policy, to their ambitious Designs, or fleshly Lusts ; nor that make it the *Bellows* of *Sedition* or *Rebellion*, or of an envious hurtful Zeal, or a Snare for the Innocent, or a Pistol to shoot at the upright in Heart : These are not they that have been the Shame of their Profession, the hardning of ungodly Men and Infidels, and that have caus'd the Enemies of the Lord to blaspheme. If any Man will make a Religion of or for his Lusts, of Papal Tyranny, or Pharisaical Formality, or of his private Opinions, or of proud Censoriousness, and Contempt of others, and of Faction, and unwarrantable Separations and Divisions, and of standing at a more observable distance from common Professors of Christianity, than God would have them ; or yet of pulling up the Hedge of Discipline, and laying Christ's Vineyard common to the Wilderness ; the Storm is coming, when this Religion founded on the Sand will fall, and great will be the Fall thereof. When the Religion which consisteth in Faith and Love to God and Man, in mortifying the Flesh, and crucifying the World, in Self-denial, Humility and Patience, in
sincere

sincere Obedience, and Faithfulness in all Relations, in watchful Self-Government, in doing good, and in a Divine and Heavenly Life; tho it will be hated by the ungodly World, shall never be a dishonour to your Lord, nor deceive or disappoint your Souls.

A Short Catechism.

Quest. 1. **W**HAT is the Christian Religion?

Ans. The Christian Religion is the Baptistical Covenant made and kept; wherein God the Father, Son and Holy Ghost, doth give himself to be our reconcil'd God and Father, our Saviour and Sanctifier; and we believing give up our selves accordingly to him, renouncing the Flesh, the World, and the Devil. Which Covenant is to be oft renewed, specially in the Sacrament of the Lord's Supper.

Quest. 2. *Where is our Covenant Part and Duty fullier opened?*

Ans. 1. In the Creed, as the Sum of our Belief.

2. In the Lord's Prayer, as the Sum of our Desires.

3. And in the Ten Commandments (as given us by Christ, with the Gospel-Explications) as the Sum of our Practice. Which are as followeth.

The C R E E D.

I Believe in God the Father Almighty, Creator of Heaven and Earth: And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead, and buried: He descended into Hell: The third Day he rose again from the Dead, he ascended into Heaven, and sitteth on the right Hand of God the Father Almighty; from thence he shall come to judge the Quick and the Dead: I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting. *Amen.*

The L O R D's P R A Y E R.

OUR Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth
as

as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever. *Amen.*

The Ten Commandments.

I. **I** Am the Lord thy God which have brought thee out of the Land of *Egypt*, out of the House of Bondage: Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven Image, or any Likeness of *any thing* that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord
G 5 will:

will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath Day to keep it holy : Six Days shalt thou labour and do all thy Work ; but the seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is ; and rested the seventh Day, wherefore the Lord blessed the Sabbath-Day, and hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's. —

Quest. 3. *Where is the Christian Religion most fully opened, and entirely contained?*

Ans. In the Holy Scriptures, especially of the New Testament: Where, by Christ, and his Apostles and Evangelists inspired by his Spirit, the History of Christ and his Apostles is sufficiently delivered, the Promises and Doctrine of Faith are perfected, the Covenant of Grace most clearly opened, and Church-Offices, Worship, and Discipline established; with the understanding whereof, the strongest Christians may increase while they live on Earth.

The Explained Profession of the Christian Religion.

I. **I** Believe that there is one G O D, an infinite Spirit of Life, Understanding and Will: perfectly Powerful, Wise and God; the Father, the Word and the Spirit, the *The Assent.* Creator, Governour, and End of all things; our absolute Owner, our most just Ruler, and our most gracious Benefactor, and most amiable Good.

II. I believe that Man being made in the Image of God, an embodied Spirit of *Life,*

Life, Understanding and Will, with holy Vivacity, Wisdom, and Love, to know, and love, and serve his Creator here and for ever, did by wilful sinning fall from his God, his Holiness and Innocency, under the Wrath of God, the Condemnation of his Law, and the Slavery of the Flesh, the World, and the Devil. And that God so loved the World, that he gave his only Son to be their Redeemer; who being GOD, and one with the Father, took our Nature, and became MAN: Being conceived by the Holy Ghost, born of the Virgin *Mary*, called *Jesus Christ*, who was perfectly Holy, Sinless, fulfilling all Righteousness, overcame the Devil and the World, and gave himself a Sacrifice for our Sins, by suffering a cursed Death on the Cross, to ransom us, and reconcile us unto God; and was buried, and went among the Dead: the third Day he rose again, having conquered Death. And he fully established the Covenant of Grace, that all that truly repent and believe, shall have the Love of the Father, the Grace of the Son, and the Communion of the Holy Spirit; and if they love God, and obey him sincerely to the Death, they shall be glorified with him in Heaven for ever:

ever : And the Unbelievers, Impenitent, and Ungodly shall go to everlasting Punishment. And having commanded his Apostles to preach the Gospel to all the World, and promised his Spirit, he ascended into Heaven : Where he is the glorified Head over all Things to the Church, and our prevailing Intercessor with the Father : Who will there receive the departed Souls of the Justified ; and at the end of this World will come again and raise all the Dead, and will judge all according to their Works, and justly execute his Judgment.

III. I believe that God the Holy Spirit was given by the Father and the Son, to the Prophets, Apostles, and Evangelists, to be their infallible Guide in Preaching and Recording the Doctrine of Salvation ; and the Witness of its certain Truth, by his manifold Divine Operations : and to quicken, illuminate, and sanctify all true Believers, that they may overcome the Flesh, the World and the Devil. And all that are thus sanctified, are one holy Catholick Church of Christ, and must live in holy Communion, and have the Pardon of their Sins, and shall have everlasting Life.

Belie-

Believing in God the Father, Son and Holy Spirit, I do presently, absolutely, and resolvedly give up my

The Consent self to him, my Creator and
or Covenant. reconciled God and Father,
my Saviour and Sanctifier:

And repenting of my Sins, I renounce the Devil, the World, and the sinful Desires of the Flesh: And denying my self, and taking up my Cross, I consent to follow Christ the Captain of my Salvation, in hope of his promised Grace and Glory.

*A Short CATECHISM for those
that have learned the First.*

Quest. 1. **W**HAT do you believe concerning GOD?
1 Assent.

Answ. There is only one God; an Infinite Spirit of Life, Understanding and Will, most perfectly Powerful, Wise and Good; The Father, the Word, and the Spirit; The Creator, Governour and End of all Things; Our absolute Owner, our just Ruler, and our most gracious and most amiable Father.

Quest. 2.

Quest. 2. *What believe you of the Creation, and the Nature of Man, and the Law which was given to him ?*

Ans. God created all the World : and made M A N in his own Image, an imbodied Spirit of Life, Understanding and Will, with holy Liveliness, Wisdom and Love ; to know, and love, and serve his Maker, here and for ever : And gave him the inferiour Creatures for his use ; but forbad him to eat of the Tree of Knowledge, upon pain of Death.

Quest. 3. *What believe you of Man's Fall into Sin and Misery ?*

Ans. Man being tempted by Satan, did by wilful sinning fall from his Holiness, his Innocency, and his Happiness, under the Justice of God, the Condemnation of his Law, and the Slavery of the Flesh, the World, and the Devil ; whence sinful, guilty, and miserable Natures are propagated to all Mankind : And no mere Creature is able to deliver us.

Quest. 4. *What believe you of Man's Redemption by Jesus Christ ?*

Ans. God so loved the World, that he gave his only Son to be their Saviour : Who being G O D, and One with the Father, took our Nature, and became
M A N ;

MAN; being conceived by the Holy Ghost: Born of the Virgin *Mary*; and called *JESUS CHRIST*; who was perfectly Holy, without Sin, fulfilling all Righteousness; and overcame the Devil and the World; and gave himself a Sacrifice for our Sins, by suffering a cursed Death on the Cross to ransom us, and reconcile us unto God; and was buried, and went among the Dead; the third Day he rose again, having conquered Death; and having sealed the New Covenant with his Blood, he commanded his Apostles and other Ministers, to preach the Gospel to all the World; and promised the Holy Ghost. And then ascended into Heaven, where he is God and Man, the glorified Head over all things to his Church, and our prevailing Intercessor with God the Father.

Quest. 5. *What is the New Testament, or Covenant, or Law of Grace?*

Ans. God, through *Jesus Christ*, doth freely give to all Mankind himself, to be their reconciled God and Father, his Son to be their Saviour, and his Holy Spirit to be their Sanctifier, if they will believe and accept the Gift, and will give up themselves to him accordingly; Repenting of their Sins, and consenting to forsake

forſake the Devil, the World and the Fleſh, and *ſincerely* (tho not perfectly) to obey *Chriſt* and his *Spirit* to the End, according to the Law of Nature, and his *Gospel Inſtitutions*, that they may be glorified in *Heaven* for ever.

Queſt. 6. *What believe you of the Holy Ghoſt?*

Anſw. God the Holy Spirit was given by the Father and the Son to the Prophets, Apoſtles, and Evangeliſts, to be their infallible Guide in preaching and recording the Doctrines of *Salvation*; and the Witneſs of its certain Truth by his manifold Divine Operations. And he is given, to quicken, illuminate, and ſanctify all true Believers, and to ſave them from the Devil, the World, and the Fleſh.

Queſt. 7. *What believe you of the Holy Catholick Church, the Communion of Saints, and the Forgiveness of Sins?*

Anſw. All that truly conſent to the Baptiſmal Covenant, are one ſanctified Church or Body of *Chriſt*, and have Communion in the ſame Spirit of Faith and Love, and have the Forgiveness of all their Sins: and all that by Baptiſm *viſibly* covenant, and that continue to profeſs *Chriſtianity* and *Holineſs*, are the univerſal viſible

visible Church on Earth; and must keep holy Communion with Love and Peace in the particular Churches; in the Doctrine, Worship, and Order instituted by *Christ*.

Quest. 8. *What believe you of the Resurrection and Everlasting Life?*

Answ. At Death the Souls of the Justified go to Happiness with Christ, and the Souls of the Wicked to Misery: And at the End of this World, Christ, will come in Glory, and will raise the Bodies of all Men from Death, and will judge all according to their Works: And the Righteous shall go into Everlasting Life, where being made perfect themselves they shall see God, and perfectly love and praise him with Christ, and all the glorified Church; and the rest into Everlasting Punishment.

Quest. 9. *You have told me*
II. *Consent.* *what you believe: Tell me now*
what is the full Resolution and
Desire of your Will, concerning all this which you believe?

Answ. Believing in God the Father, Son, and Holy Spirit, I do presently, absolutely, and resolvedly give up my self to him, my Creator and reconciled God and Father, my Saviour, and my Sanctifier.

fier: And repenting of my Sins, I renounce the Devil, the World, and the sinful Desires of the Flesh. And denying my self, and taking up my Cross, I consent to follow Christ the Captain of my Salvation; in hope of the Grace and Glory promised. Which I daily desire and beg as he hath taught me, saying, [*Our Father which art in Heaven, &c.*]

Quest. 10. *What is that Practice which by this Covenant you are obliged to?*

Ans. According to the Law of Nature, and Christ's Institutions, I must (desiring Perfection) sincerely obey him in a Life of *Faith*, and *Hope*, and *Love*: Loving God as God, for himself above all, and loving my self as his Servant, especially my Soul; and seeking its Holiness and Salvation; and loving my Neighbours as my self. I must avoid all Idolatry of Mind or Body, and must worship God according to his Word, by Learning and Meditating on his Word; by Prayer, Thanksgiving, Praise, and use of his Sacraments; I must not profane, but holily use his holy Name: I must keep holy the Lords Day,

The Lord's Supper, and other Church Ordinances, are opened in the VIIIth Days Conference, and more fully in my Universal Concord.

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especially in Communion with the Church-Assemblies: I must honour and obey my Parents, Magistrates, Pastors, and other Rulers: I must not wrong my Neighbour in Thought, Word, or Deed, in his Soul, his Body, his Chastity, Estate, Right or Property; but do him all the good I can: And do as I would be done by; which is summed up in the Ten Commandments, [*God spake these Words, saying, &c.*]

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THE
DOCTRINE
OF THE
Ever-Blessed Trinity

Proved to be

A Fundamental Article of the
Christian Religion,

AND

The BELIEF thereof necessary to
Salvation.

To which is added,

A DISCOURSE on the Sacrament of
the Lord's-Supper.



L O N D O N,
Printed in the Year M. DCC. XX.



The Belief of the Doctrine of the Trinity necessary to Salvation.

THE Doctrine of the Holy Trinity hath in all Ages been accounted a fundamental Article of the Christian Faith, and hath as good reason to be thought so, as any other, since we are baptized into this Belief: For to baptize into the Name of the Father, and of the Son, and of the Holy Ghost, according to the most proper Signification of the Words, and Exposition of the Catholick Church, signifies to baptize into the Faith and Worship of the Sacred Trinity.

And how essential this Belief is to the right understanding of the Doctrine of Man's Salvation by Jesus Christ, which is the comprehensive Fundamental of Christian Religion, will easily be acknowledg'd by any Man who carefully

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fully considers how each Person in the Ever-blessed Trinity is concerned in the OEconomy of Man's Salvation.

The Father, in infinite Pity and Compassion to fallen Man, gives his only begotten Son, that whosoever believes in him might not perish, but have everlasting Life. He gives him to become Man, and to die as a Sacrifice for Sin, and to seal a Covenant of Grace and Mercy in his Blood.

The Son, moved by the same Love and Pity, gives himself, becomes Man, dies for the Atonement and Expiation of our Sins, rises again from the Dead, and takes possession of his Mediatory Kingdom, becomes the Lord and Judge both of the Quick and the Dead; and according to his Promise, sends his Spirit upon his Apostles in miraculous Gifts and Powers, to qualify them for the Work of his Ministry; and bestows the same Holy Spirit upon the whole Christian Church, and every sincere Member of it, as an abiding Principle of Sanctification and a new Life.

The Holy Spirit accordingly comes and dwells in his Church, and in good Men, as in the Temple; sanctifies
them

them in this World to be Vessels of Honour, and will hereafter raise their dead Bodies into immortal Life.

So that each Person in the Sacred Trinity is peculiarly concerned in the Salvation of Mankind; and we cannot truly believe the great Fundamental Doctrine of Salvation by Christ, without the belief of the Holy Trinity, of Father, Son, and Holy Ghost, one eternal and infinite God.

The Godhead of the Father is acknowledged by all; but whoever denies the Godhead of the Son, and of the Holy Ghost, overthrows the whole Doctrine of Salvation by Christ, as it is taught in the New Testament, and makes it quite another thing, and a very little thing too: as to shew this briefly,

He who makes Christ to be either the most excellent Creature, as the *Arians* did, or a mere Man, as the *Socinians* do, mightily lessen the Grace and Goodness of God to Sinners, which is represented as such a stupendous Act of Love, that God so loved the World, that he gave his only-begotten Son: Now if this only-begotten Son be only the most glorious and excellent Creature, especially if he

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be but a mere Man, the Love and the Design is not so stupendous and astonishing ; for God has an equal Propriety in all his Creatures, and it is no such surprising Mystery, that a good God should give one of his Creatures, tho never so excellent, especially if he be but one excellent Man, for the Redemption of so many Millions, especially when he promises to reward this Undertaking with such a super-excellent Degree of Glory and Power. The Love of God in redeeming us, by what means soever, is very great ; but his Love in giving his only-begotten Son for our Redemption, where Christ himself lays the Emphasis, if this only-begotten Son be but a Creature, or a Man, is not so wonderful.

Thus it sounds very oddly, for a Creature to be a Saviour of Mankind, to be the Object of religious Faith, and Hope, and Trust, and Dependance. The Worship of Christ cannot be divine Worship, if he be not God ; and a made God is a Contradiction in the Terms, unless we mean only a titular God ; and a titular God cannot be the Object of religious Worship. It is unintelligible, how the Blood of a Creature can make a proper Atonement and Expiation for Sin ; and there-

therefore the *Socinians*, who deny Christ to be God, are very consistent with themselves in denying his Satisfaction. A Creature is not capable of infinite and omnipotent Power, no more than a finite Nature (as the most excellent created Nature is) can be the Subject of infinite Perfections; and therefore if Christ be not God, he cannot have *all Power in Heaven and Earth* committed to him; he cannot have it in his own Person, because he is not capable of it, and cannot exercise it: He can at most only bear the Name, but the Government of the World must be in another **Hand**, which is able to manage it.

Let us then now consider what a fundamental Difference the Denial of the Divinity of our Saviour makes in the Doctrine of Salvation by Christ; which I may represent by drawing two Schemes of the Doctrine of Salvation, one proceeding upon the Belief of the Divinity of our Saviour, the other upon Supposition that he is only an excellent Creature, or mere Man.

*Christ the Eternal
• Son of God.*

1. God, out of infinite Love to fallen Man, gives his eternal and only-begotten Son to be our Saviour.

2. This eternal Son of God, in the *Fulness of time*, appear'd in the World in human Nature, preached the Gospel, confirmed his Authority by Miracles, which he wrought by his own Divine Power, purchased and redeemed his Church by his own Blood, by which he made a full and perfect Expiation for our Sins, and sealed the Covenant of Grace and Pardon.

*Christ an Excellent
Creature, or mere
Man.*

1. God sent this most excellent Creature, or created a most excellent Man to redeem Sinners.

2. This glorious and excellent Creature, or this excellent Man, was at the prefix'd time born into the World and preached the Gospel ; and God confirmed his Authority, as he did the Authority of other great Prophets, by Miracles ; and when he was persecuted for it, he owned the Truth to the very Death, and set a great Example of Constancy, and Patience,

tience, and Submission to God in his Sufferings; as other great Prophets had done before him, tho not in so extraordinary a manner.

3. This incarnate God, according to his Promise, on the third Day raised himself from the Dead by his own divine Power; and took possession of his mediatory Kingdom, as the Reward and Purchase of his Death.

4. Which consists in his Power to forgive Sins, as a Priest, in virtue of his Sacrifice offered on the Cross; to give Commission to his Apostles to preach *Repentance and Forgiveness of Sins in his Name*; to send the Holy Spirit into the World; to protect his Church from all

3. This crucify'd Jesus was raised by God from the Dead the third Day, tho being but a Creature or Man, he was not able to raise himself; and was advanced by God to great Power and Glory.

4. Which Power consists in all those Acts which are specified in the opposite Scheme, with this Difference, that his Power is not owing to his Priesthood or Sacrifice, or has any Dependence on it, but he is a Saviour, forgives Sins, &c. by a sovereign Power gi-

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all Enemies ; and finally to judge the World, to raise the Dead, to punish the Wicked and Unbelievers, and to reward his true and faithful Disciples : and all this by his own Power and Authority, inherent in himself, though received from his Father.

ven him by God, not by Merit or Purchase, or the Expiation of his Sacrifice. And there is this Contradiction in it, that a Creature is invested with Almighty Power ; and this Riddle in it, that God should turn the Saviour of Mankind ; and this Blasphemy, that God should advance a

Creature to be his own Rival, or Partner, in Divine Honour.

This short Account makes it very evident what a fundamental Difference the Belief or Denial of the Divinity of our Saviour makes in the whole Doctrine of Salvation by Christ. The first makes it an Act of stupendous Love in God, in giving his own Son to be a *Propitiation for our Sins*. The second is a great Act of Love in saving Sinners, but the manner is not so full of Wonder and mysterious Goodness : The first makes it an Act of infinite Love and Condescension in Christ to

to become Man, a Minister, and a Servant, and to submit to an accursed Death for our sakes ; that *tho he were rich, yet for our sakes he became poor, that we thro his Poverty might be rich.* But the second infers no such thing ; if he were nothing greater than a Man, it was no Condescension in him to be made a Man, especially if he had no Being before he was born of the Virgin *Mary* ; it was no more matter of his Choice to become a Man, than it is of any other Man who is born into the World ; and therefore could be no Act of Love or Condescension.

Nay, suppose Christ were the most glorious and excellent Creature, yet being a Creature, there is not such a vast Difference between the most perfect Creature and a perfect Man, as there is between a God and the most perfect Creature ; it is no such mighty Debasing for the most glorious Angels to appear in pure and untainted Flesh and Blood, especially upon such a glorious Design as the Redemption of Mankind ; tho the Disguise and Appearance may be thought below an angelical Nature, yet the Character with which he appears, as the great Prophet and Saviour of the World, is as much above it. The meanest State and

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Condition of human Nature, a poor despised and laborious Life, the most painful and ignominious Death, which makes the most excellent Creature, the Saviour of Mankind, and advances him to be Lord and Judge of the World, is so far from being an Act of condescending Love in the most glorious Creature, that it is above his Ambition, and would be like the Pride of *Lucifer*, to be equal to God.

To become Man, to suffer and die for the Redemption of the World, and to be made the Lord and Judge both of the Quick and the Dead, can be an Act of condescending Love and Goodness only in God. So that to deny the Divinity of Christ, alters the very Foundations of Christianity, and destroys all the powerful Arguments of Love, Humility, and Condescension of our Lord, which are the peculiar Motives of the Gospel.

Thus the Belief of the Divinity of Christ makes God to be our Saviour, the Object of our Faith, and Hope, and Reliance; the Denial of it makes a Creature to be our Saviour, and the Object of our religious Faith and Worship, which differs as much as the Worship of God and a Creature. The first contains a visible Union of our Nature to
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the Deity, which is a visible Demonstration of God's Love and tender Regard to Mankind, the second deprives us of this sensible Consolation.

The first exhibits to us a Saviour by Purchase and by Redemption, which is both more endearing, and a greater Security to our guilty Fears. The second makes a Saviour, only as a Prophet or a King may be a Saviour, who saves by wise Instructions, by preaching the Way of Salvation, or by Power. The first respects the Guilt of Sin, and the just Wrath and Displeasure of God, which is the Object of our guilty Fears: It offers a Saviour to us who is a Mediator between God and Man, and powerfully intercedes for our Pardon, in virtue of his meritorious Sacrifice. The second has respect to the Atonement and Reconciliation of God, which is the only Security to a guilty Conscience, but only contains Proposals of Peace and Reconciliation, without a Sacrifice; a thing which Mankind will not easily believe, when they are thoroughly convinced of the Evil of Sin, and the inflexible Purity and Holiness of the Divine Nature. Not to take notice now how irreconcilable this is with the ancient Types of the Law of *Moses*.

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In a word, he who believes Christ to be perfect God, as well as perfect Man, is easily satisfy'd of the Power to save, as well as of the Virtue of his Sacrifice : For omnipotent Power is essential to the Notion of God ; and when God becomes our Saviour, he can exercise all that Power which is necessary to our Salvation. But he who believes Christ to be an exalted Creature, can never understand how he can exercise omnipotent Power, which is peculiar to God ; for it is somewhat harder to understand how a Creature can be made a God, and possess'd of divine Perfections, such as omnipotent Power, than to believe that God can take a Creature into a personal Union with himself.

This is sufficient to satisfy any Man what a fundamental Change the Denial of Christ's Divinity makes in the Doctrine of Salvation by Christ : *It makes a new Gospel, a new Religion ;* and therefore the Divinity of Christ must be acknowledg'd to be a fundamental Doctrine, because the Denial of it subverts Foundations.

Thus, to proceed, our Salvation by Christ does not only consist in the Expiation of our Sins, and the Proposal of Terms of Reconciliation, and the Promise of Pardon and a Reward, but in the

the Communication of Divine Grace and Power to renew and sanctifie us ; and this is every where in Scripture attributed to the *Holy Spirit*, as his peculiar Office in the OEconomy of Man's Salvation : and it must make a fundamental Change in the Doctrine of Divine Grace and Assistance, to deny the Divinity of the Holy Spirit : For can a Creature be the universal Spring and Fountain of Divine Grace and Life ? Can a finite Creature be a kind of universal Soul to the whole Christian Church, and to every sincere Member of it ? Can a Creature make such a close Application to our Minds, know our Thoughts, set bounds to our Passions, inspire us with new Affections and Desires, and be more intimate to us than we are to our selves ? If a Creature be the only Instrument and Principle of Grace, we shall soon be tempted, either to deny the Grace of God, or to make it only an external thing, and entertain very mean Conceits of it. All those miraculous Gifts which were bestowed on the Apostles and primitive Christians for the Edification of the Church, were the Gifts of the Spirit : All the Graces of the Christian Life are the Fruits of the Spirit. The Divine Spirit.

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Spirit is the Principle of Immortality in us, which first gives Life to our Souls, and will at the last Day raise our dead Bodies out of the Dust; Works which sufficiently proclaim him to be God, and which we cannot heartily believe, in the Gospel Notion of them, if he be not.

Thus we see how fundamental the Doctrine of the Ever blessed Trinity is in the Christian Religion, because we cannot rightly understand the Doctrine of Salvation, nor the Covenant of Grace, without this Belief: Which seems to be the true Reason why the more perfect Discovery of this was reserved for Gospel Times, and only obscurely hinted under the Law, because the peculiar Use of it is under the Gospel; each sacred Person having a peculiar Interest and Concernment in the Works of our Redemption. And therefore all those who expressly deny the *Divinity* of the Son and of the Holy Spirit, as many antient Hereticks did of old, and as the *Arians* and *Socinians* do at this day, err fundamentally. *But tho it is necessary and essential to the Christian Faith, to acknowledge Father, Son, and Holy Ghost, to be one Eternal God; yet there are a great many little Subtleties started, which are beyond the reach of*
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Capacities, and ought to be thought so. God forbid that all nice Distinctions and Definitions of the Schools should be reckoned among Fundamentals of our Faith: For tho we understood nothing of those Matters, yet if we believe the Divinity of each Person, we believe enough to understand the Doctrine of Salvation.



OF THE
SACRAMENT
OF THE
Lord's-Supper.

THE Sacrament of the Lord's-Supper is a solemn Commemoration of the Death of Christ, expressed in these Words, *Do this in remembrance of me ; and in those, Ye shew forth the Lord's Death till he come.* Which Words do summarily declare what was the End and Intent of Christ in instituting this Sacrament, and what is the Duty which he requires of every Christian in the solemnizing thereof ; namely, That therein we should make a perpetual Commemoration of his Death and Passion unto the End of the World, till he come again to Judgment. Now this Remembrance

membrance of the Death of Christ in the Sacrament, is to be taken in a double Sense.

First, In opposition to the outward Elements and Ceremonies in this Sacrament.

Secondly, In relation to those spiritual Graces of the Soul which are to be exercised in this Commemoration.

In the former must be shewed upon what our Hearts and Thoughts must be fixed in the Holy Sacrament; not on the Elements and Actions of the Sacrament, but on Christ and his Benefits: All the Desires of our Souls must be towards him, and to the Remembrance of his Name.

In the latter it will appear how, and in what manner our Souls must be fixed on Christ; not in a bare historical Remembrance of his Sufferings, but in a powerful and gracious Feeling of the Virtue of his Death, working Life and Holiness in our Souls,

Our Thoughts are not to dwell upon the outward Elements and Actions of the Sacrament, but from them to be raised up to the Meditation of Christ's Sufferings, and the Benefits we obtain thereby.

Do this in remembrance of me, saith Christ, that is, of my Death, and your Redemption by it: Not do this for its own sake, looking no further than what is visible to your Eyes in the outward Solemnity. Never was any Ceremony, legal and evangelical, appointed for its own Worth; as if either God was pleased, or Man's Soul edified in Grace, by such carnal Observations. For *God is a Spirit*, and will always be worshipped in *Spirit and Truth*; and Man's Soul is a Spirit of a pure and immortal Substance, which cannot be nourished and maintained in Life and Strength by any outward fading Thing or Action; but only by that which is proportionable to its own celestial and spiritual Quality. Now this alone is the Grace and Favour of God, the Treasury and Store-house whereof is the Person of our Ever-blessed Mediator, Jesus Christ, unto whom the antient Church was directed in Levitical Observations, and to whom these Evangelical Sacraments do still direct us.

Wherefore you are to be admonished, those especially of the younger sort, that they do attentively observe what that Thing is, whereabout all their Meditations are to be employ'd in this sacred Bu-

Business. Remember that here Christ crucify'd is all in all; in every Element, in every Action. When you see the Bread and Wine separated by Consecration unto this holy Use, think on Christ ordained and fore-appointed by the Father from everlasting, unto the Accomplishment of our Redemption by his Blood-shedding. When you see the Bread broken, and the Wine poured forth, think on Christ torn and rent in his precious Body with Stripes and Wounds, pained even to the Death in his most holy Soul, full of the Wrath of God, and Indignation of the Almighty, by whom he was smitten for thy Sins, and plagued for thy Transgressions. When the Minister offers to thee the Bread and Wine, think on Christ given unto thee by God freely, and giving himself unto thee, if thou wilt receive him. When thou receivest and eatest these Elements, think on Christ, that *living Bread*, that gives Life unto thy Soul, and by his Merits preserves it from eternal Death: Knit thy Heart unto him by the Band of thy Faith, throw thyself into his Arms stretched out on the Cross to embrace thee, wash thy Soul in his Blood, that thou mayst be clean, hide thyself in the Holes and Clefts of
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the Rock from the stormy Tempest of God's Wrath, that it may not touch thee ; put thy Hands and thy Fingers into his Side, and the Print of the Nails, and cry out with that blessed Apostle in the highest degree of all possible Re-joicing, *My Lord and my God*. This is the Life of this holy Sacrament, without which spiritual Applications, all is but a dead and empty Ceremony : wherefore miserable is their Error, who, out of Ignorance, or a wrong Opinion, bend their Senses, and amuse their Thoughts only upon the things which in this Sacrament are presented unto their bodily Eyes ; never looking up unto the Graces and Merits of Christ, unto whom only these outward Ceremonies do point. Two sorts there are guilty of this Offence : First, Papists, who in this, and the whole Frame of their Religion, love to glory in the Flesh, and dote upon carnal outward Ceremoniousness, and rest too much in the Work done, without all Power and Life of Holiness in the Doer. The second sort are ignorant Protestants, of whom there are thousands that understand nothing at all of the End and Use of these Mysteries. It is pitiful to behold the Demeanour of the ordinary sort
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of People at the Sacrament; they come thither they know not wherefore, and they do there they know not what; they cannot tell how to look, which way to turn themselves about any holy Meditations: Many times their Minds are like a Clock that is over-wound above its ordinary Pitch, and so stands still; their Thoughts are amazed at the Height of these Mysteries, and for the time they are like a Block, thinking nothing at all, or else their Thoughts fall flat on the Earth, to base and bodily things; yea, some are so wonderfully stupid, as to imagine they come thither for a Draught of sweet Wine, and a Morsel of finer Bread: Or at least, they raise their Thoughts no higher than the Communion-Table, thinking that if they have received the outward Elements in a reverent manner, behaving themselves decently during that Action, forbore their worldly Business before and after, restrain'd their Tongues from all uncivil Speech, and demeaned themselves mannerly for that Day, then that they have done a right acceptable Piece of Service to God. This Stupidity of many cannot but be much commiserated by all those unto whom it is given to know any thing concerning the Mysteries of the Kingdom of God.

God. To conclude this Point, let us remember that Admonition the Church giveth us in this Business, calling on us with a *Lift up your Hearts*; and let us answer in doing, as well as saying, *We lift them up unto the Lord*. Yea, be we always mindful of that General Rule which Christ gives his Disciples; when they together with the simple *Capernaïtes*, hearing Christ call himself *living Bread*, and his *Flesh Meat indeed*, and his *Blood Drink indeed*, were much offended at it, as an absurd Impossibility, Christ tells them they mistook his Meaning; *It is the Spirit*, saith he, *that quickeneth the Flesh profiteth nothing; the Words that I speak unto you, they are Spirit and they are Life*, John 6. 63.

Thus you see whom we must remember in and by this Sacrament, viz. Christ, and him crucified. In the next Place we are to consider in what manner this Commemoration is to be made: *Do this in remembrance of me*. What! in a bare recounting the Story of his Passion, amplifying the Indignity of all Circumstances, in cautious Contemplations about every Passage of Christ from the Garden to the Grave? Is this all? No, nor half: You must therefore remember

a Rule given by Divines, That in Scripture, Words of Knowledge in Matters between God and Man, do imply the Affections; And as God is said to know not the Wicked, because he likes them not; so when we are commanded to know God, to *remember our Creator*, &c. we must not restrain this Precept unto bare Speculation of the Head, but extend it unto the holy Devotion of the Heart, and Obedience of the Hand. In this Sense must Christ crucify'd be remember'd of us in the Sacrament; not only as an Object of our Knowledge, but principally as the Object of our Love, our Faith, our Hope, our Joy, our Thanksgiving, our Obedience: These, and other heavenly Graces, are all to be set a-work, and employ'd about this Remembrance of Christ in the Sacrament; and it is the Increase and Exercise of these Graces that our Saviour intended, when he instituted this Sacrament, commanding us to observe it *in remembrance of him*, and by it to *shew his Death till he come again*. But particularly there are four principal Graces that are of great use in this holy Business. They are, 1. Faith. 2. Repentance. 3. Thankfulness. 4. Love. And extraordinary Virtue may be drawn from
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the Meditation of Christ's Death, for to quicken and increase the Life and Power of all those fore-mentioned Graces.

1. First then touching Faith, Christ crucified is proposed unto us in the Sacrament, as the Object of our Faith, alluring us to a firm Belief in him, upon these two strong Persuasions.

(1.) That he is a Saviour all-sufficient, having with him *plenteous Redemption*; one that hath paid the utmost Farthing that could be demanded for our Ransom, having *trodden the Wine-Press of the fierce Wrath of the Almighty*, and borne upon his Shoulders the whole Burden of that Vengeance, which would have sunk our Souls to the Bottom of Hell: A Saviour that hath utterly defeated all the Powers of Darkness, and spoiled them, *leading Captivity captive*; thereby purchasing for us a Kingdom that cannot be shaken, but sure and steadfast, against all Violence of our spiritual Adversaries; even a stable and firm Estate in present Grace, and an open and fair Passage unto that Immortality and Glory which shall be revealed. Wherefore justly hath he in his Sacrament set forth himself unto us, under the two Elements of Bread and Wine, Parts of one compleat and perfect

fect Nourishment, to assure us that in his Merits there is an absolute All-sufficiency to bring us to everlasting Life.

(2.) That he is a Saviour freely given of God, and giving himself to us: he laid down his Life freely, no Man having power to take it from him; and therefore he freely gave his Flesh *for the Life of the World*: And in the Sacrament he freely offers himself to every Believer, to be received and embraced by him. Both these are strong Motives to quicken our Faith in remembring Christ's Death: for if either the Greatness of the Work of Redemption, and surpassing Difficulty to save a Sinner, should terrify us, we know, whatever it be, he hath finish'd it; or if our Unworthiness should discomfort us, we see that Christ stays not till we can deserve him; but as he died for us when we were unworthy, he offers himself to us in all the Benefits of his Death. Wherefore let us in a lively Faith fasten our Eyes upon this *Brazen Serpent, lifted up* on the Cross to cure the fiery Stingings of Sin: Let our Eyes, our Thoughts, and our Affections be drawn after him; and learn we, as the Apostle exhorts us, to trust perfectly unto that Salvation which is brought to us.

2. In the next Place is required the Exercise of Repentance, to which there is no Provocation in the World more powerful than the serious Meditation of Christ crucified. Two Motives there are which commonly best prevail with all Natures, to work in them Sorrow for an Offence; and they are both in this matter most lively and vigorous.

(1.) Mercy, wonderful and incredible to a desperate Offender, beyond all Hope and Expectation. When we were of *no Strength*, when we were *Sinners*, when we were *Enemies*; even then *Christ in his Time died for us*, as the Apostle notably aggravates the Death of Christ, *Rom. 5. 6, 8, 10.* How hopeless was the State of us Men, being once fallen by our first Transgression? And yet even in the Extremity of Misery, how proudly and rebelliously did we carry ourselves against that Majesty whom we had offended? Yet then behold in God the Riches of all Patience, Gentleness and Compassion; he is mindful of us, when we had forgot both him and ourselves; his merciful Wisdom prevents all Thoughts, and Care, and Possibility in us of providing the Means of our Recovery. Now where Malice and Unworthiness is thus overcome

come with Goodness, certainly if there be any Spark of Grace, of noble Nature, of Ingenuity left within us, it cannot be, but our Hearts should be overcome with Sorrow for offending so gracious a Master, and rent asunder with godly Grief, for the Displeasure of so loving a Father.

(2.) The horrible Nature of Offence, which, when it is small, is slighted, but strikes the Heart with Astonishment and Confusion, when it is capital. Now Sin is the worst deserving Quality that possibly can be; and it appears by nothing so much as the furious Displeasure of God inflicted on Christ, when he *bare our Sins in his Body upon the Tree*. Trace him from the Garden to *Golgotha*, and you shall see whole Armies of Sorrows ready to invade him; every Step he treads, the deeper he wades into a Sea of Blood, and Wounds, and Stripes, and Waters of Affliction; Men and Devils, yea and God himself, fight against him; he is forsaken of God, persecuted, despised, and scorned of all the World, assail'd and tempted of all the Powers of Hell, become the Astonishment of Angels, the Wonder and Amazement even of senseless Creatures. Ah! my Brethren, were
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our Souls in his stead, and did we feel but the least part of that Anguish which possessed and compassed that holy Person within and without, how miserable might we judge our Case to be ? Blessed we are now, that in this we feel it not : but yet we shall not be blessed always, unless we can compassionate his feeling of it : Wherefore let us turn our Thoughts upon our crucified Saviour, and *looking upon him whom we have pierced*, let us, as we are commanded, *Zech. 12. 10. mourn for him as one mourneth for his only Son, and be in bitterness for him as one that is in bitterness for his First-Born.* Let us see the Cause of his Sufferings to be in ourselves, and lament for our Sins, that have slain the Lord of Life. And now let us learn to acknowledge what a detestable thing Sin is, which deserved so horrible a Punishment, that could turn the favourable Countenance of the most merciful and pitiful God, into Frowns and fierce Displeasure against his dearly beloved Son, as soon as he beheld him in the Person of an Offender. Shall the Pleasures of Sin be sweet to us, which caused Christ to drink of the bitter Cup, even down to the Dregs ? Shall we make a jest of that
which

which made God angry in the greatest earnest that ever was? Seemeth that a light thing in our Eyes, that brought on Christ a Burden so heavy, that it pressed the Blood out of his Veins, the Soul out of his Body? Oh how would these Meditations dash in pieces the Conceptions of Lust in their Infancy! How mightily effectual would they be to mortify our Corruption, and crucify the Body of Sin in us! Know this and remember it, that of all Motives to Repentance, and Preservatives against the Infection of Sin, there is none so powerful as continually, in all Places and Employments, to bear with us in our Hearts and Meditations the Dying of our Lord Jesus. And thus much of Repentance.

It follows that we speak of the third Grace to be exercised in the Commemoration of Christ's Death, which is Thankfulness; a Grace of singular use in this Sacrament, which thence takes its Name of *Eucharistia*, whereby it is frequently stiled. Sorrow and Joy must here be mingled together, a Sorrow for Sin that deserved such Sufferings, but a Joy unspeakable and glorious in Thanksgiving for his great Mercy in taking up-

on him such Sufferings. And great Cause there is we should be thankful for the Death of Christ, in these three respects.

(1.) Because by it, the greatest Blessing that ever was, is purchased for us ; namely, Pardon of Sin, Reconciliation with God, Grace and Glory.

(2.) Because there is on our part the greatest Undesert of it that may be ; for wherein was God beholden to us ? We were his Creatures when we were at best, and then he needed us not : We were his Enemies, when we were at worst, and he had just Cause to hate and punish us.

(3.) In regard of the infinite Disproportion between us and Christ, who *died for us, the Just for the Unjust*, the Lord for the Slave, the King for the Subject, the Creator for the Creature ; all these are forcible Motives to stir up in us a thankful Rejoicing in the Lord our Saviour, that hath done so great things for our Souls : it should make our Hearts break forth into Blessings, and Thanks, and Praises, admiring and extolling of the wonderful Favour he hath shewed to the Sons of Men : Wherefore if it be possible, let us bring our Hearts in time to
bear

bear a part in that new Song which the Elders sing before the Throne of the Lamb, *Rev. 5. 9, 10. Thou art worthy to take the Book, and open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation; and hast made us unto our God, Kings and Priests; and we shall reign on the Earth.* And for a sweeter Harmony, let the Angels be admitted into this Quire; with them and the Saints sing we, as it is in *Ver. 12. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* Yea, for a full Consort, let us with every Creature in Heaven, in Earth, under the Earth, and in the Sea, sing as it is in *Ver. 13. Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.*

4. Love unto Christ in a holy Affection of the Soul, carrying with it a full Desire to the enjoying of him, and making us to prefer our Communion with him before all things that in this World may challenge our dearest Respect. All those Motives that stir up to Thankfulness, provoke also unto Love. The Smallness

of our Desert, the Greatness of the Benefit, the Gloriousness of the Person, all are here in a singular degree; and for them Christ deserves our Love in the highest degree that we can possibly shew it. Hence the Church in the *Canticles* can find no Name so fit whereby to call her Spouse, Christ Jesus, as these, *Him whom her Soul loveth, her beloved, and her well-beloved*. It is admirable what Pleasure she takes in describing and talking of his Excellencies; here is her full Contentment, and the Height of her Joy and Peace, that she is able to say, *My Well-beloved is mine, and I am his*. Certainly were our Hearts truly spiritual, had our Souls tasted how good the Lord Jesus hath been unto us, were our Eyes open'd to see him at the Right Hand of God, clothed with all Beauties of Holiness, Glory, and Majesty; it could not be, but that our Sins, our Pleasures, all the Poms of this World, would be most vile and despicable in our Esteem, and nothing but Christ would appear worthy of our Love, Delight, and Admiration.

These are those heavenly Graces that receive Life and Strength from the Death of Christ, remember'd in this Sacrament; and

and the Effect of them all is our Obedience in Life and Conversation, that we should serve him faithfully, that hath bought us at so dear a Price. This is the Tryal of the Truth of all those fore-named Graces; when our Faith works by Love, our Repentance is approved by Reformation, our Thankfulness and Love shewn in keeping of his Commandments. This is also the End of the Death of Christ, who hath redeemed us from our *vain Conversation* wherein we lived in the *Lusts of the Flesh*, that *henceforth we should live unto him*, who hath delivered us from the Fear of our Enemies, that we should *serve him in Righteousness and Holiness all our Days*.

And thus you see what it is rightly to remember Christ crucified, and to *shew forth the Lord's Death* in the use of this holy Sacrament; even to remember him with believing, with penitent, with thankful, with loving and obedient Hearts. Not to remember him in this sort, is to forget him; not to know the Virtue of his Death in this manner, is to be ignorant of Christ crucified: An excellent Knowledge, but of all most difficult to be put in practice. It is an

easy thing to turn the Story into a Tragedy ; to make a Scenical Representation of the Death of Christ, as the Papists used to do on *Good-Friday* ; or to compile a curious Declamation of this Subject, as Popish Preachers use to do in their Lenten Sermons.

To conclude then, let us not think, that because we are baptized, profess Religion, hear the Word, receive the Sacrament, we are therefore such as do truly love and honour the Lord Jesus : No, let us go upon a surer Ground, and that is that most certain and infallible Rule, which Christ gives, *John 15. 14. Ye are my Friends, if you do whatsoever I command you.* He loves him truly that loves to obey him, and for his sake will be content to do any thing he bids him. Be disobedient, and pretend what thou wilt, thou art an Enemy of Christ, and Christ an Enemy of thine. Think of this seriously, as many as God shall touch their Hearts to go unto the Sacrament, that they may first purge their Souls of their inward Rebellion, and natural Hatred of Christ ; lest whilst they in the Sacrament seek for Life by his Death, they become guilty of his Death. And

remember, that as the Blood of Christ sprinkled on the Soul of an holy Believer, *speaks better things than the Blood of Abel*, namely, for Mercy and Pardon to be given us ; so where it is despised and trodden under foot, being counted as an unholy thing, it cries much louder for Vengeance, than did the Blood of Abel, and deserves a *sover Punishment* than any Transgression against Moses's Law, *Heb. 10. 28, 29.*



BRITISH
8 SE 74

A SHORT
CATECHISM:
OR, THE
PRINCIPLES
OF THE
Christian Religion.

Written by JAMES USHER, late
Archbishop of *Armagh*.



L O N D O N,
Printed in the Year M. DCC. XX.



THE
PRINCIPLES
OF THE
Christian Religion.

Question. **W**HAT *sure*
ground have
we to build our Religion upon ?

Answer. The Word of *a* 2 Pet. 1. 19.
a God contain'd in the Scrip- *1* Tim. 3. 15.
tures. *Ephes. 2. 20.*

Q. *What are those Scrip-
tures ?*

A. Holy Writings, indi- *b* 2 Pet. 1. 21.
ted by God *b* himself, for the *2* Tim. 3. 15.
perfect Instruction of his
Church.

Q. *What gather you of this,
that God is the Author of these
Writings?*

A. That

A. That therefore they
c Luke 16. 29. are of most certain *c* Credit,
Gal. 1. 8. and highest Authority.

Q. How serve they for the
 perfect Instruction of the
 Church?

d 2 Tim. 3. 15, *A.* In that *d* they are able
 16, 17. to instruct us sufficiently in
 all Points of Faith that we
 are bound to believe, and all
 good Duties that we are
 bound to practise.

Q. What gather you of this?

e Deut. 31. 11. *A.* That *e* it is our Duty
 John 8. 35. to acquaint our selves with
 John 5. 39. these holy Writings, and *f*
f Acts 17. 11. not to receive any Doctrine
 1 Cor. 4. 6. that hath not warrant from
 thence.

Q. What is the first Point of
 Religion you are to learn out of
 God's Word?

A. The Nature of God.

Q. What is God?

g John 4. 24. *A.* God is a *g* Spirit, most
h Rev. 1. 8. perfect, most *i* wise, al-
 Acts 17. 24, 25. *b* mighty, and most holy.
 Prov. 8. 14.

i 1 Tim. 1. 17. *Q.* What mean you by call-
 Job 9. 4, 11, 12, ing God a Spirit?
 13. Jer. 10. 12.

Ex. 34. 6, 7.

Psal. 145. 17.

A. That

A. That God *k* hath no *k* 1 Tim. 1. 17.
Body at all; and therefore Col. 1. 15.
must not be thought to be Rom. 1. 23.
like unto any thing which Deut. 4. 12,
may be seen by the Eyes of 15, 16.
Man.

Q. *Are there any more Gods than One?*

A. No: there is *l* only *l* Eph. 4. 5, 6.
One God; tho in that One 1 Cor. 8. 4.
Godhead there be *m* Three Deut. 4. 35, 39.
Persons. *m* Mat. 28. 19.

Q. *Which is the First of these Persons?* 1 John 5. 7.

A. The *n* Father, who *n* Heb. 1. 3, 5.
begetteth the Son.

Q. *Which is the Second?*

A. The *o* Son, begotten *o* Heb. 1. 4.
of the Father. John 1. 18.

Q. *Which is the Third?*

A. The *p* Holy Ghost, *p* John 15. 26.
proceeding from the Father Gal. 4. 6.
and the Son.

Q. *What did God determine concerning his Creatures?*

A. He *q* did before all *q* Acts 2. 23.
time, by his unchangeable & 15. 18.
Counsel, ordain whatsoever Eph. 1. 4, 11.
afterwards should come to Psal. 33. 11.
pass.

Q. *In*

Bp Usher's Catechism.

Q. In what manner had all things their beginning?

r Gen. 1. 1.
 Heb. 11. 3.
 Ex. 20. 11.
 Rev. 4. 11.

A. In the r beginning of Time, when no Creature had any Being, God by his Word alone, in the space of six Days, created all things.

Q. Which are the principal Creatures?

A. Angels and Men.

Q. What is the Nature of Angels?

s Col. 1. 16.

A. They s are wholly spiritual, having no Body at all.

Q. What is the Nature of Man?

t Gen. 2. 7.
 Heb. 12. 9.

A. Man t consisteth of two divers Parts; a Body and a Soul.

Q. What is the Body?

u Gen. 2. 7.
 & 3. 19.

A. The u outward and earthly part of Man, made at the Beginning of the Dust of the Earth.

Q. What is the Soul?

w Eccl. 12. 7.
 Mat. 10. 28.
 Rev. 6. 29.
 2 Cor. 5. 8.

A. The w inward and spiritual part of Man, which is immortal, and never can die.

Q. How

Q. How did God make Man at the beginning?

A. According *x* *to his* *x* Gen. 1. 26. *own Likeness and Image.* & 5. 1.

Q. Wherein was the Image of God principally seen?

A. In y the Perfection of *y* Col. 3. 10. the Understanding, and the *Eph. 4. 24.* Freedom and Holiness of the *Eccl. 7. 31.* Will.

Q. How many of Mankind were created at the beginning?

A. Two; Adam *z* the *z* Gen. 1. 27, *Man, and Eve the Woman: 28. & 5. 2.* From both whom, all Man- *1 Tim. 2. 13.* kind did afterward proceed. *Acts 17. 26.*

Q. What doth God after the Creation?

A. By a his Providence he *a* John 5. 17. preserveth and governeth his *Neh. 9. 6.* Creatures, with all things be- *Psal. 119. 91.* longing unto them. *Heb. 1. 3.* *Acts 17. 26, 28.*

Q. What befel unto the Angels after their Creation? *Mat. 10. 29, 30.* *Prov. 16. 33.*

A. Some *b* continued in *b* Mat. 25. 31, that holy Estate wherein *41.* they were created; some *Jude 6.* of them fell, and became *John 8. 44.* Devils. *1 John 3. 8.*

Q. How

Bp Usher's Catechism.

Q. How did God deal with Man after he made him?

c Mal. 2. 10.

Gen. 2. 17.

Rom. 2. 15.

A. He *c* made a Covenant with *Adam*, and in him with all Mankind.

Q. What was Man bound to do by this Covenant?

d Luke 10.

26, 27.

Rom. 7. 7, 12,

14.

Gal. 3. 10.

1 Tim. 1. 5.

A. To *d* continue as holy as God at the first made him, to keep all God's Commandments, and never to break any of them.

Q. What did God promise unto Man, if he did thus keep his Commandments?

e Rom. 7. 10.

& 10. 5.

Luke 10. 25,

28.

Gal. 3. 22.

A. The *e* Continuance of his Favour, and everlasting Life.

Q. What did God threaten unto Man, if he did sin and break his Commandments?

f Gen. 2. 17.

Gal. 3. 10.

Lev. 26. 14,

15.

Deut. 28. 15,

16. & 29. 19,

20.

A. His *f* dreadful Curse, and everlasting Death.

Q. Did Man continue in that Obedience which he did owe unto God?

g Eccl. 7. 29.

Gen. 3.

John 8. 44.

Rom. 5. 14, 15.

A. No : For *g* *Adam* and *Eve* obeying rather the Persuasion of the Devil than the Commandment of God, did eat

eat of the forbidden Fruit,
and so fell away from God.

Q. Was this the Sin of Adam and Eve alone, or are we also guilty of the same?

A. All *h* we, that are *h* Rom. 5. 12,
their Children, are guilty of 14, 15, 16, &c.
the same Sin; for we all sinned in them.

Q. What followed upon this Sin?

A. The *i* Loss of the Per- *i* Rom. 5. 12,
fection of the Image of God, 14.
and the Corruption of Na- Gen. 5. 1, 3. &
ture in Man, called Original 8. 21.
Sin. Psal. 51. 5.
Rom. 7. 14,

Q. Wherein standeth the 17, 18, 23.
Corruption of Man's Nature?

A. In Six Things principally.

Q. What is the First?

A. The *k* Blindness of the *k* 1 Cor. 2. 14.
Understanding, which is not Jer. 24. 7.
able to conceive the things 2 Cor. 3. 5.
of God. Eph. 4. 17, 18.

Q. What is the Second?

A. The *l* Forgetfulness of *l* Deut. 32. 18.
the Memory, unfit to remem- Prov. 3. 1.
ber good things. Psal. 119. 6.

Q. What is the Third?

A. The

m Rom. 5. 6.
& 8. 7.
Phil. 2. 13.
Eph. 4. 19.

A. The *m* Rebellion of the Will, which is wholly bent to Sin, and altogether disobedient unto the Will of God.

Q. *What is the Fourth?*

n Rom. 1. 26.
& 3. 12, 13.
Gal. 5. 24.

A. Disorder *n* of the Affections, of Joy, Heaviness, Love, Anger, Fear, and such like.

Q. *What is the Fifth?*

o Tit. 1. 15.
Heb. 10. 22.
Rom. 7. 9.
John 16. 2.

A. Fear *o* and Confusion in the Conscience, condemning where it should not, and excusing where it should condemn.

Q. *What is the Sixth?*

p Rom. 6. 19.
Job 31. 1.
2 Pet. 2. 14.
Psal. 119. 37.
Rom. 3. 13,
14, 15.

A. Every *p* Member of the Body is become a ready Instrument to put Sin in execution.

Q. *What are the Fruits that proceed from this natural Corruption?*

q Rom. 6. 16,
17. & 7. 5.
Gal. 5. 19, 20,
21.
Mat. 12. 34,
35, 36. & 15.
19.

A. *q* Actual Sins; whereby we break the Commandments of God in the whole Course of our Life.

Q. *How*

Q. How do we thus break God's Commandments?

A. In Thought, Word, & Deed; not doing that which we ought to do, and doing that which we ought not to do. Acts 8. 22. James 3. 2. Mat. 25. 42; 43. Isa. 1. 16, 17.

Q. What Punishment is Mankind subject unto by reason of Original and Actual Sin?

A. He is subject to all the Plagues of God in this Life, and endless Torments in Hell after this Life. Deut. 1. 28, 45. Luke 16. 23. Mat. 25. 41.

Q. Did God leave Man in this woeful Estate?

A. No; but of his free, and undeserved Mercy entered into a new Covenant with Mankind. Ezek. 76. 6, 60. Zech. 9. 11.

Q. What is offered unto Man in this New Covenant?

A. Grace and Life everlasting is freely offered by God unto all that be made Partakers of his Son Jesus Christ, who alone is Rom. 1. 24, 25, 26. & 5. 15, 16, 17, 19, 20, 21. Eph. 2. 7, 8, 9. John 1. 12. Rom. 5. 17.

Me- Heb. 3. 14. 1 Tim. 2. 5.

Bp Usher's Catechism.

Mediator betwixt God and Man.

Q. What are you to consider in Christ the Mediator of this Covenant?

A. Two things; his Nature and his Office.

Q. How many Natures be there in Christ?

A. Two: w The God-head and the Manhood, join'd together in one Person; which is no other but the Second Person of the Trinity.

Q. Why must Christ be God?

A. That x his Obedience and Suffering might be of infinite Worth and Value, as proceeding from such a Person as was God equal to the Father: That he might be able to overcome the Sharpness of Death (which himself was to undergo) and to y raise us up from the Death of Sin, by sending his Holy Spirit into our Hearts.

1 John 4. 13.

Q. Why

Q. Why must Christ be Man?

A. Because the Godhead could not suffer. And it was further requisite, that the same Nature which had offended, should suffer for the Offence; and that our Nature, which was corrupted in the first *Adam*, should be restored to its Integrity in the second *Adam*, Christ Jesus our Lord.

Q. What is the Office of Christ?

A. To *z* be a Mediator *z* Heb. 12. 24. betwixt God and Man. *1* Tim. 2. 5.

Q. What was required of Christ, for making Peace and Reconciliation betwixt God and Man? *1* John 2. 1.

A. That *a* he should satisfy the first Covenant whereunto Man was tied. *a* Rom. 8. 34. & 10. 4. Gal. 4. 4, 5.

Q. Wherein was Christ to make Satisfaction to the first Covenant? *b* Mar. 5. 17. Heb. 5. 8, 9. & 10. 7, 8, 9, 10.

A. In *b* performing that Righteousness which the Law of *Phil.* 2. 7, 8. *John* 4. 34. *1* Pet. 2. 22, 23, 24. *Isa.* 53. 9, 10.

of God did require of Man; and in bearing the Punishment which was due unto Man for breaking of the same Law.

Q. How did Christ perform that Righteousness which God's Law requireth of Man?

c Luke 1. 35.

1 Pet. 1. 19.

& 2. 22. & 3. 18.

1 John 3. 5.

Isa. 53. 9.

John 8. 29,

46. & 15. 10.

A. In *c* that he was conceived by the Holy Ghost, without all Spot of Original Corruption; and lived most holy all the Days of his Life, without all Actual Sin.

Q. How did he bear the Punishment which was due unto Man for breaking God's Law?

d Gal. 3. 13.

1 Pet. 2. 23, 24.

Isa. 53. 10, 11.

Mat. 26. 37,

38, 39.

Luke 22. 43,

44.

Heb. 5. 7.

Phil. 2. 8.

Heb. 9. 14, 15,

26, 28. & 10.

10, 12, 14.

John 1. 29.

& 3. 16, 17.

A. In *d* that he willingly for Man's sake, made himself subject to the Curse of the Law, both in Body and Soul: And humbling himself even unto the Death, offered up unto his Father a perfect Sacrifice for the Sins of the World.

Q. What is required of Man for obtaining the Benefits of the Gospel?

A. That

A. That *e* he receive John 1. 11,
Christ Jesus, whom God doth ^{12.}
freely offer unto him. Rom. 5. 17.

Q. By what Means are you Heb. 3. 6, 14.
to receive Christ? Col. 2. 6, 7.

A. By *f* Faith, whereby John 1. 12.
believe the gracious Promises & 6. 29, 35,
of the Gospel. 40, 47. & 7.

Q. How do you receive Christ 37, 38.
by Faith? Rom. 9. 30.

A. By *g* laying hold of Eph. 1. 13.
him, and applying him with John 6. 35,
all his Benefits to the Com 54---57.
fort of mine own Soul. Gal. 2. 20.

Q. What is the first main & 3. 27.
Benefit which we do get by thus Eph. 3. 17.
receiving Christ? 2 Cor. 13. 5.

A. Justification; *h* where- 1 Cor. 1. 30.
by in Christ we receive the 2 Cor. 5. 19,
Forgiveness of our Sin, and ^{21.}
are accounted righteous; Rom. 4. 3---9.
being by that means freed & 5. 11, 16,
from the Guilt of Sin and 17, 18, 19. &
Condemnation, and enstated 8. 1, 2, 33, 34.
in a new Interest unto ever- 1 John 1. 7.
lasting Life.

Q. Whereby then must we
look to be justified in the sight of
God?

K

A. On-

i Phil. 3. 9.

Rom. 3. 26,

27, 28.

Gal. 2. 16. &

3. 8.

A. Only i by the Merits of Christ Jesus, received of us by Faith.

Q. What other main Benefit do we get by receiving Christ?

k 1 Cor. 6. 11.

1 Thes. 5. 23.

Rom. 6. 6, 7,

14.

Eph. 4. 22,

23, 24.

Col. 5. 9, 10.

A. Sanctification, k where- by we are freed from the Dominion of Sin, and the I- mage of God is renewed in us.

Q. Wherein is this Sanctifi- cation seen?

l Acts 26. 20.

Mat. 3. 8.

A. In l Repentance, and new Obedience springing from thence.

Q. What is Repentance?

m 2 Tim. 2. 25.

Jer. 31. 18, 19.

2 Cor. 7. 10, 11.

Acts 11. 23. &

26. 20.

Psal. 119. 106,

112.

A. Repentance m is a Gift of God, whereby a godly Sorrow is wrought in the Heart of the Faithful, for offending God their mer- ciful Father by their for- mer Transgressions; toge- ther with a Resolution for the time to come, to for- sake their former Courses, and to lead a new Life.

Q. What

Q. What call you new Obedience?

A. A careful Endeavour ^{Luke 1. 6,} which the Faithful have to ^{74, 75.} give unfeigned Obedience un- ^{Pfal. 119. 6.} to all God's Commandments, ^{1 Pet. 4. 1, 2, 3.} according to that Measure ^{1 John 3. 3.} of Strength wherewith God doth enable them.

Q. What Rule have we for the Direction of our Obedience?

A. The Moral Law of ^{Ezek. 20. 18,} God; the * Sum whereof ^{19.} is contained in the Ten Com- ^{Mat. 15. 6, 9.} mandments. ^{Pfal. 119. 105.}

Q. What are the chief Parts of this Law? ^{Deut. 5. 32.} ^{& 12. 32.} ^{Numb. 15. 29.}

A. The ^p Duties which ^{Jer. 19. 5.} we owe unto God, set down ^{* Exod. 34.} in the first Table; and that ^{27, 28.} which we owe unto Man, in ^{Mat. 22. 40.} the Second. ^{Mat. 22. 37,} ^{38, 39, 40.}

Q. What is the Sum of the First Table? ^{Mat. 12. 30,} ^{31, 33.} ^{Luke 1. 75.}

A. That we love ^q the ^{& 10. 27.} Lord our God, with all our ^{Eph. 4. 24.} Heart, with all our Soul, and ^{1 Tim 1. 5.} with all our Mind, ^{q Mat. 22.} ^{37, 38.}

K 2

Q. How ^{Luke 10. 27.} ^{Deut. 6. 5.}

Q. How many Commandments belong to this Table?

r Exod. 20.

A. Four r.

Q. Which is the First Commandment?

A. "I am the Lord thy
" God, which have brought
" thee out of the Land of
" Egypt, out of the House
" of Bondage, Thou shalt
" have no other Gods before
" me."

Q. What Duty is enjoined in this Commandment?

A. That in all the inward Powers and Faculties of our Souls, the true eternal God be entertained, and he only.

Q. Which is the Second Commandment?

A. "Thou shalt not make
" unto thee any graven I-
" mage, or any Likeness of
" any thing that is in Hea-
" ven above, or that is in
" the Earth beneath, or that
" is in the Waters under the
" Earth; thou shalt not bow
" down to them, nor wor-
" ship

“ ship them; for I the Lord
“ thy God am a jealous God,
“ visiting the Iniquity of
“ the Fathers upon the Chil-
“ dren, unto the third and
“ fourth Generation of them
“ that hate me, and shewing
“ Mercy unto thousands of
“ them that love me and
“ keep my Commandments.”

*Q. What Duty is enjoined in
this Commandment?*

A. That all outward Means
of Religious and Solemn
Worship be given unto the
same God alone; and not
so much as the least degree
thereof (even the bowing of
the Body) be communicated
to any Image or Representa-
tion, either of God, or of
any thing else whatsoever.

*Q. Which is the Third Com-
mandment?*

A. “ Thou shalt not take
“ the Name of the Lord thy
“ God in vain; for the Lord
“ will not hold him guiltless
“ that taketh his Name in
“ vain.”

R. 3 Q. What

Bp Usher's Catechism.

Q. What is enjoined in this Commandment?

A. That in the ordinary Course of our Lives we use the Name of God (that is, his Titles, Word, Works, Judgments, and whatsoever he would have himself known by) with Reverence, and all holy Respect; that in all things he may have his due Glory given unto him.

Q. Which is the Fourth Commandment?

A. "Remember the Sabbath-Day, to keep it holy: Six Days shalt thou labour and do all thy Work; but the seventh Day is the Sabbath of the Lord thy God: in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Manservant, nor thy Maid-servant, nor thy Cattel, nor the Stranger that is within thy Gate. For in six Days the Lord made Hea-

"ven

“ven and Earth, the Sea,
“and all that in them is,
“and rested the seventh
“Day, wherefore the Lord
“blessed the Sabbath-Day,
“and hallowed it.”

Q. What doth this Commandment require?

A. That we keep holy the Sabbath-Day, by resting from the ordinary Businesses of this Life, and bestowing that Leisure upon the Exercises of Religion, both publick and private.

Q. What is the Sum of the Second Table?

A. That we love our Neighbours as ourselves. Mat. 22. 39. Rom. 13. 9.

Q. What Commandments belong to this Table? James 2. 8. Gal. 5. 14. Lev. 19. 18.

A. The Six last.

Q. Which is the Fifth Commandment?

A. “Honour thy Father
“and thy Mother, that thy
“Days may be long in the
“Land which the Lord thy
“God giveth thee.”

Bp Usher's Catechism.

Q. What kind of Duties are prescribed in this Commandment, which is the First of the Second Table?

A. Such Duties as are to be performed with a special respect of Superiors, Inferiors, and Equals: As namely, Reverence to all Superiors, Obedience to such of them as are in Authority; and whatsoever special Duties concern the Husband and Wife, Parents and Children, Masters and Servants, Magistrate and People, Pastors and Flock, and such like.

Q. Which is the Sixth Commandment?

A. "Thou shalt not kill."

Q. What doth this Commandment enjoin?

A. The Preservation of the Safety of Mens Persons, with all Means tending to the same.

Q. What is the Seventh Commandment?

A. "Thou

A. "Thou shalt not commit Adultery."

Q. What is required in this Commandment?

A. The Preservation of the Chastity of Mens Persons: For the keeping whereof, Wedlock is commanded unto them that stand in need thereof

Q. Which is the Eighth Commandment?

A. "Thou shalt not steal."

Q. What things are ordered in this Commandment?

A. Whatsoever concerneth the Goods of this Life, in regard either of our selves, or of our Neighbours.

Q. How in regard of our selves?

A. That we labour diligently in an honest and profitable Calling, content our selves with the Goods well gotten, and with Liberality employ them to good Uses.

Q. How in regard of our Neighbours?

Bp Usher's Catechism.

A. That we use just Dealing unto them in this respect, and use all good Means that may tend to the Furtherance of their Estate.

Q. What is the Ninth Commandment ?

A. " Thou shalt not bear
" false Witness against thy
" Neighbour."

Q. What doth this Commandment require ?

A. The using of Truth in our dealing one with another ; especially to the Preservation of the good Name of our Neighbours.

Q. Which is the Tenth and last Commandment ?

A. " Thou shalt not covet thy Neighbour's House,
" thou shalt not covet thy
" Neighbour's Wife, nor his
" Man - Servant, nor his
" Maid - Servant, nor his
" Ox, nor his Ass, nor any
" thing that is thy Neighbour's."

Q. What

Q. What doth this Commandment contain?

A. It t condemneth all wandring Thoughts, that disagree from the Love which we owe unto our Neighbours, although we never consent thereunto.

Q. What Means doth God use to offer the Benefit of the Gospel unto Men, and to work and encrease his Graces in them?

A. The u outward Ministry of the Gospel.

Q. Where is this Ministry executed?

A. In w the visible Churches of Christ.

Q. What do you call a visible Church?

A. A x Company of Men that live under the outward Means of Salvation.

Q. What are the principal Parts of this Ministry?

A. The y Administration of the Word and Sacraments.

Q. What is the Word?

A. That

Exod. 20. 17.
Mat. 5. 28. &
Rom. 7. 7.

Rom. 11. 15,
16. & 10. 14.

16, 17.
1 Cor. 1. 21.
& 12. 28.

2 Cor. 3. 3.
Eph. 4. 11, 12.

w Mat. 18.
17, 18.

Acts 11. 26.
& 14. 23. &
15. 22. & 20.

17, 28.
1 Cor. 4. 17.

& 14. 23, 28,
33, 34.

& Acts 2. 47.
& 20. 17, 20,
21, 32.

1 Cor. 1. 2,
18, 21, 24.

y Mat. 28. 19.
Acts 2. 41, 42.

& 20. 7.

2 Tit. 1. 9.

1 Tim. 1. 3,

4, 11, 12. &

5. 17.

2 Tim. 2. 15.

& 4. 2.

Rom. 10. 14,

16, 17.

1 Cor. 1. 8,

21, 23, 24.

Acts 14. 2.

& 20. 20, 21,

27, 31, 32.

a Gen. 17. 10,

11.

Rom. 4. 11,

12. & 2. 28, 29.

1 Cor. 10. 1,

2, 3, 4, 16.

b 1 Cor. 10. 1,

2, 3, 4. & 12.

13. Acts. 2. 41,

42. & 20. 7.

c Mat. 3. 6, 11.

& 28. 10.

Acts 2. 38, 41.

& 8. 36, 37.

Tit. 3. 5.

Gal. 3. 27.

1 Cor. 1. 13,

15. & 12. 13.

d 1 John 1. 7.

Heb. 9. 14.

1 Pet. 1. 19.

Rev. 1. 5.

Mat. 3. 11.

A That 2 part of the outward Ministry, which consisteth in the Delivery of Doctrine.

Q. What is a Sacrament?

A. A a Sacrament is a visible Sign, ordained by God to be a Seal for Confirmation of the Promises of the Gospel unto the due Receivers thereof.

Q. Which are the Sacraments ordained by Christ in the New Testament?

A. Baptism b and the Lord's Supper.

Q. What is Baptism?

A. The c Sacrament of our Admission into the Church; sealing unto us our new Birth, by the Communion which we have with Christ Jesus.

Q. What doth the Element of Water in Baptism represent unto us?

A. The d Blood and Spirit of Jesus Christ our Lord.

Q. What doth the cleansing of the Body represent?

A. The

A. The *c* cleaning of the *e* Acts 2. 38.
Soul by the Forgiveness of *&* 22. 16.
Sins, and Imputation of *1* Cor. 6. 11.
Righteousness. *Gal.* 3. 26, 27.
1 Pet. 3. 21.

Q. What doth the being under the Water, and the freeing from it again, represent?

A. Our *f* dying unto Sin, *f* Rom. 6. 3, 4,
by the Force of Christ's *5, 6.* Col. 2.
Death, and living again un- *11, 12,*
to Righteousness, thro his
Resurrection.

Q. What is the Lord's Supper?

A. The *g* Sacrament of *g* Mat. 26. 26,
our Preservation in the *28.* *1* Cor. 10.
Church; sealing unto us our *16. & 11. 24,*
spiritual Nourishment, and *25, 26, &c.*
continual Increase in Christ. *Mat.* 26. 26,
28.

Q. What do the Elements of Bread and Wine in the Lord's Supper represent unto us?

A. The *h* Body and Blood *h* *1* Cor. 10. 16.
of Christ. *& 11. 24, 25,*

Q. What doth the breaking of *&c.*
the Bread, and pouring out of *i* Mar. 26. 26,
the Wine, represent? *28*

A. The *i* Sufferings where- *1* Cor. 11. 24,
by our Saviour was broken *25, 26.*
Isa. 53. 5, 10,
for 12.

for our Iniquities; the shedding of his precious Blood, and pouring out of his Soul unto Death.

Q. What doth the receiving of the Bread and Wine represent?

k 1 Cor. 10. 16, 17. & 12. 13. *A. The k receiving of Christ by Faith.*

Q. What doth the Nourishment which our Body receiveth by virtue of this outward Meat and Drink seal unto us?

2 Cor. 13. 5. *A. The l perfect Nourishment, and continual Increase of Strength, which the inward Man enjoyeth by virtue of the Communion with Jesus Christ.*

Q. After the Course of this Life is ended, what shall be the State of Man in the World to come?

m Heb. 9. 27. *A. Every m one is to be judged, and rewarded according to the Life which he hath led.*

Q. How many kinds be there of this Judgment?

A. Two;

A. Two; the one particular, the other general.

Q. What call you the particular Judgment?

A. That *n* which is given ^{n Eccl. 12. 14. & 21. 7. Heb. 9. 27. Luke 16. 2, 23, 24, 25.} upon the Soul of every Man, as soon as it is departed from the Body.

Q. What is the State of the Soul of Man as soon as he is departed out of this Life?

A. The *o* Souls of God's ^{Luke 16. 22, 25. & 23. 43. Rev. 14. 13. Isa. 57. 1, 2. 2 Cor. 5. 6, 8. John 5. 24. Luke 16. 23, 24, 25, 26. 1 Pet. 3. 19. Isa. 22. 41. John 8. 24.} Children be presently receive'd into Heaven, there to enjoy unspeakable Comforts. The Souls of the Wicked are sent into Hell, there to endure endless Torments.

Q. What call you the general Judgment?

A. That *p* which Christ ^{Mat. 13. 40, 41, 43, 49, 50. & 19. 28. & 24. 30, 31. & 25. 31, 32, 33, 46. Acts 1. 11. & 3. 19, 21. & 17. 31.} shall in a solemn manner give upon all Men at once, when he shall come at the last Day with the Glory of his Father, and all Men that ever have been, from the beginning of the World until that Day, shall appear together before him,

him, both in Body and Soul,
whether they be quick or
dead.

*Q How shall the Dead ap-
pear before the Judgment-Seat
of Christ?*

q Job. 19. 25, 26, 27. *A.* The *q* Bodies which
they had in their Life time,
Dan. 12. 2, 3. shall by the Almighty Power
Mat. 23. 30, of God be restored again,
31, 32. and quickened with their
Joh. 5. 28, Souls; and so there shall be
29. & 11. 24. a general Resurrection from
1 Cor. 15. 12, the Dead.
13, 15.
1 Thes. 4. 13,

*Q How shall the Quick ap-
pear?*
14, 15, 16.
Rev. 20. 12, 13.

r 2 Tim. 4. 1. *A.* Such *r* as then remain
1 Thes. 4. 15, alive, shall be changed in the
16, 17. twinkling of an Eye, which
1 Cor 15. 51, shall be to them instead of
52, 53. Death.
2 Cor. 5. 4.

*Q. What Sentence shall Christ
pronounce upon the Righteous?*

s Mat. 5. 34. *A.* Come *s* ye blessed of
my Father, inherit the King-
dom prepared for you from
the Foundation of the World.

*Q. What Sentence shall be
pronounce upon the Wicked?*

A. D-part t from me, ye t Mat. 25. 41.
Curied, into everlasting Fire,
which is prepared for the De-
vil and his Angels.

Q. What shall follow this?

A. Christ u shall deliver u 1 Cor. 15.
up the Kingdom to his Father, 24, 28.
and God shall be all in all.





A
DISCOURSE
Concerning the
CONVERSION
OF THE
Soul to G O D.

Written by the Lord Chief Justice H A L E.



L O N D O N,

Printed in the Year M. DCC. XX.



A
DISCOURSE

Concerning the Conversion of
the Soul to God.

CHAP. I.

Concerning Divine Magnetism.

IT is certain that every thing in the World hath its Beauty, and that Perfection and Felicity that it is capable of, in holding that Place, State, Position and Order, that the glorious God instituted for it; and when it is out of that State and Position, it contracts Deformity, Disorder, and Discomposure; as a Bone out of Joint, or as the Blood

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Blood or Spirits in the Body being out of their proper Vessels, from whence follows Corruption, Discomposure, Pain, and Disease.

And therefore *Aristotle* was not out of the way, when, as I remember, somewhere he tells us, that *cujusque locus naturalis est sui conservativus*; and therefore every thing hath a kind of innate and connatural Appetite to his own Place.

The human Soul, as it proceeded from God by a singular and special kind of Efflation, not common to the Production of other Creatures; so by the Law and * Constitution of its Creation, the true, genuine, and proper Position and Respect thereof was, and is to be, to that God from whence it thus marvellously at first proceeded; and in that State, Respect, and Position, it had and hath its Happiness, its Perfection, its Composure, Quietness, Serenity, and Rest, both in this Life and that which is to come.

And I call the due Position and Respect of the Soul to God, when it is frequently taken up with the Thoughts of him; when it fears, loves, honours,

* *Fecisti nos, Domine, ad te, & inquietum est cor nostrum donec requiescat in te.* Aug. 1. Conf. c. 1.

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and obeys him; when it is inquisitive what his Will is, that it may obey him; when it is sensible of his Presence, Majesty, Greatness, Power, Wisdom, Goodness, and Truth; and comports it self before him, suitable hereunto, in all Piety, Righteousness, Justice, Sobriety, and Integrity. And when the Soul is in such a Frame, it is in its due State, Position, and Respect to God; and when it is out of this Frame, it is out of joint, disordered, and unhappy.

And we need no clearer Evidence hereof, than a due Consideration of this double State of Mankind; namely, in this Life, and that which is to come, in a State of Aversion from this his due Position.

First, Let us consider a Man in this Life, in his State of Aversion from God, and from that due Position and Respect that it should have to God, in Subjection to him, Obedience unto him, Fear and Love of him.

As soon as the first Man, by the Suggestion and Temptation of Satan, and by giving way to Lust and Pride, averted himself from God, presently there followed in his Soul, Guilt and Shame, the bitter Reflections of his own Conscience, Sorrow,

Sorrow, Vexation, Disorder, and Disquietness within, and a Curle, Labour, and Crosses without.

Again, look upon the State of any Man at this Day, forsaking his due Respect and Position to Almighty God, and converting himself wholly or chiefly to the Pleasures, Profits, or worldly Contentments of this Life, we shall find him restless and unsatisfied in all his Pursuits; when he hath attained one Pleasure or Profit, he is tired and weary with it, and restless in it, still pursuing others; and in the midst of all his Enjoyments, full of Fears, Anxieties, and Discontents, and still wants that Satisfaction that his Soul would fain enjoy, but cannot; for it is out of its Place, Order, and due Position that the true Law of his Nature hath stated for him, namely, his Knowledge of God, his Love to him, his Endeavour to serve and obey him, his Delight in him. Hither the Bent, the Tendency, the *Cuspis*, the *Apex* of his Soul should be directed; but it is unnaturally turned off from that Position, and converted to that which cannot satisfy. And this makes the soul restless and uneasy in the midst of the Enjoyment of what it desires.

Secondly,

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Secondly, Consider it with Relation to that future Life of the Soul, which will certainly be after the Death of the Body. In that State the Pleasures, Profits, Honours, Contentments of this World, are wholly insignificant; they are Entertainments fitted only for the Meridian of this Life, and are in no sort accommodated to the next: For, of what use can carnal Delights, sensual Pleasures, Bags of Money, great Continents and Tracts of Land, Titles of Honour, and these other things, that the Men of this World make their Expectation, of what use can these be to a separated Soul? And yet when the Soul hath in this Life by long Custom changed, as it were, its true Position and Verticity, and wholly or chiefly converted it self to these Enjoyments, and wholly estranged it self from God and his Fear, and Love, as it falls so it lies, and hath no other Relish of any other Delights or Expectations than what it made its Business and Felicity here; whereby it comes to pass that she is wholly disappointed and at a loss in that other Life, finding nothing there which she made her Enjoyment and Felicity here. And certainly, were there no other Hell to be expected or feared, this

L

mise-

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miserable Disappointment of a Soul that
hath thus changed and lost its true Ver-
ticity, is Hell enough.

Therefore, whatever Men may think,
it is most certain that the true, natural,
and genuine State of the Soul consists in
a most sincere and hearty Conversion of
it self to God ; and the Conversion of
the Soul from God to the Creature, is a
most unnatural State and Position of the
Soul.

And if any Man now enquire, how it
then comes to pass that at any time the
Soul of any, especially that the genera-
lity of Mankind should be thus befooled
and bewitched with this World, as to
convert itself and its Position wholly or
principally to it ;

I answer, though there may be many
other Reasons also given, yet this shall
serve at present: The human Soul, as it
stands united to the Body, hath two Prin-
ciples in it ; the one, that which should
be indeed the regnant governing Princi-
ple, the intellectual Power ; and this hath
a secret Biass in it towards Almighty
God, and his Love, Fear, and Obe-
dience: the other, that which indeed
should be in subjection, namely, the sen-
sual Part, which naturally respects the
Plea-

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Pleasures, Contentments, and Delights of this World, and such Provisions as may be subservient to them, as Riches, Honour, &c. Now if the intellectual Part be so servile and base as to be over-matched by the sensual, or to be carried and governed by it, the true genuine Verticity or Direction of the Soul is in a manner altered and transposed; especially if that Prevalence be strengthened by long Custom and Usage, which gives a kind of other Nature to the Soul than what is truly natural to it; whereby it comes to pass in process of time, that the whole Soul, even the intellectual Part thereof, becomes sensual, and is entirely leaven'd with a sensual Ferment, if I may so call it, and so habituated to a constant Conversion of it self to the World, as if indeed it were no other than a sensual Soul, the innate and connatural Characters of even Religion being wonderfully obscured and weakned in it.

C H A P. II.

Concerning the several Instances and Means of the Conversion of the Soul to God.

THE true and natural State or Position of the Soul of Man consists in the entire converting of it self to God, the Author and End of its Being, in all Submission and Obedience, in Gratitude and Thankfulness, in Resignation and Dependance, in Worship and Adoration, in Sincerity and Uprightness. And in this Position and State it first stood before the Apostasy of the first Man. And besides what is mentioned in the former Chapter, there were three things especially that carried off the Soul from this State and Position, and still very much obtain among the Children of *Adam*.

1. A Want of due Attention to those natural and implanted Principles of Religion and Piety, that are connatural to the Soul, radicated in it, and with due Attention capable of great Advance and Improvement.

2. The

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2. The Bias and Inclination of the sensual Appetite to present and sensual Delights, and Affectation of the present worldly Advantages, which are a sort of Provisions for these sensual Lusts, as Wealth, Honour, worldly Power, Glory, Splendor, which wheel about the Soul towards them, avert it from its Duty unto, and Delight in God, and corrupt, and imbase, and prostitute the human Soul. And thereby it comes to pass, in the Soul thus displaced from its true Position, that these very external Blessings that Almighty God lends us to draw us to him, as Health, Strength, Wealth, Reputation, Honour, Abundance of all external good things, are made so many Means of averting the Soul from that God that gives them, and makes us place our whole Desires towards them and Delight in them, and to forget that God that gives them.

3. The Temptations and subtle Insinuations of Satan, that Enemy of Mankind, who being irrecoverably fallen from his Duty to his Maker, useth all the Means he can to avert the Souls of Men from God, and to render them as irrecoverably lost as himself.

There seems also to be three great Means to retain the human Soul in its just and due Respect and Position toward Almighty God, and to reduce him to it, and thereby to attain that Happiness and Felicity, that is suitable to his Condition: For it is a certain Truth, as I have before observed, That every created Being then, and only then, attains that Felicity that it is capable of, when it stands in that Place, Station, Position, and Order, that the wise and glorious God hath appointed and instituted for it; and when it loseth that Station or Position, it is like a Bone out of joint, full of Disorder, Discomposure, and Pain.

The First is that connatural Propension and Bias that is implanted and tinged in the very Texture and Fabrick of the human Soul, whereby it is secretly inclined to an Acknowledgment, and Veneration, and Subjection unto a supreme Being.

Secondly, The rational and intellectual Sight in the Soul, not considered simply and singly in it self alone, but as it stands furnished by the Divine Goodness with Objects attracting and bringing about the Soul unto God, and containing and keeping it in that Position.

Thirdly,

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Thirdly, A secret, and sweet, and efficacious Influx of the Divine Spirit upon the human Soul, solliciting, moving and inclining it to the Love and Obedience of Almighty God.

The first Means I call Natural, the second Rational, and the third Spiritual and Supernatural.

C H A P. III.

Concerning the Natural Means of the Soul's Conversion to Almighty God.

TH E R E are implanted and characterized in the human Soul certain common Notions and Inclinations, which seem to be the first Rudiments of natural Religion and Conversion to God, even antecedently to any actual Ratiocination. And as the glorious God hath planted in the Animal Nature certain Animal Instincts and Inclinations, whereby they are guided and governed to the conserving and perfecting of their Animal Life, so he hath ingraven on the very Fabrick of the human Soul certain Characters and Inclinations, which may conduct or assist him to the Perfection of his rational

L 4. and

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and intellectual Life, which consists in the Conversion and due Position and Respect of the Soul to the glorious God and his Will. And among many of these common Notions, that might be observed, this is the greatest and the most universal, and of the greatest Importance, namely, that there is a most Sovereign Being, the Cause and Governour of all things, of perfect Power, Wisdom and Goodness, that loves and will reward them that fear, honour, and obey him; and will punish them that neglect or disobey him: And that therefore he is to be feared, to be worshipped, to be invoked, and to be praised.

And these common imprinted Notions have been a great Means of the establishing a natural Religion almost in all Nations of the World, though Ignorance and evil Custom have oftentimes corrupted these Notions, as to the Manner and Object of their Worship. And this is that which *Tully*, lib. 2. cap. 24. *de Legibus*, observed to my Hand: *Nam quod aliquibus coherent homines, e mortali genere sumserunt, quæ fragilia essent, & caduca: Animam esse ingeneratam a Deo; ex quo vere vel agnatio nobis cum cœlestibus, vel genus vel stirps appellari potest. Itaque ex tot*
ge-

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generibus nullum est animal, præter hominem, quod habeat notitiam aliquam Dei; de ipsisque Hominibus nulla Gens est neque tam immanfueta, neque tam fera, quæ non, etiam si ignoret qualem habere Deum deceat, tamen habendum sciat.

This secret connatural Bias, as I may call it, of the human Soul towards God, seems to arise from two sorts of Principles: The former sort of Principles are such as are in their kind common to all created Beings; the latter more specifically applicable to the Make and Frame of the human Soul.

Touching the former sort, those Inclinations, Propensions and Dispositions of all created Beings, are these, whereby, by a kind of connatural Instinct, one thing hath a special Inclination or Propension to another, by the very Institution and Law of their Nature, antecedently to any distinct Perception of the Reason of such their Inclination.

And this kind of Natural Propension of one thing to another, is principally observable in these ensuing Instances.

1. Every thing hath a natural Kindness, Propension and Conversion to that, from which it immediately received its Being. This we see daily in Animals,

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in Vegetables, in some inanimate Beings;
the stupid Magnet pays a kind of Ob-
sequiousness and Sequaciousness to the
Earth, from which it received immediate-
ly its magnetical Nature; and the Nee-
dle to that Pole of the Magnet that touch-
ed and animated it.

Now, although all created Beings re-
ceived their Beings from the *Fiat* of Al-
mighty God, and therefore in their se-
veral kinds pay a constant Observance of
that Law of Nature, which he at first
gave them; yet the Human Soul, in its
first Production, had a more special, and
immediate, and signal Production by
Almighty God, than any other created
Beings, (at least the Angels excepted :)
He breathed into him the Breath of Life,
and Man became a living Soul.

And whether the Origination of the
Souls of Men, propagated by successive
Generation, be the same as was at first
of the Soul of the first Man; or, whe-
ther the Souls of Men in succeeding Ge-
nerations be by a kind of Irradiation or
Participation of the first created human
Soul, it alters not the Matter; for both
in the one Supposition, and in the other,
the human Soul had a special, admirable,
singular Emanation from Almighty God,
above

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above all other created Beings, the Angels excepted.

And upon this Account, even of that natural Respect and Propensity between the *Principiatum*, and its immediate Principle, there ariseth an inbred natural Propension and Tendency of the Soul to God, wherein she doth recognize him as the special Author of her Being.

2. Similitude and Likeness is a natural Fund of Propension and Inclination of one thing to another. This is one of the most common Grounds of all Sympathies in Nature, as might easily be made out by Induction of Particulars. Now the human Soul bears the greatest Similitude to the Divine Nature of any created Being that we are acquainted with. The Scriptures tell, that Man was in a special manner created in the Image of God ; and Reason tells us, That the most lively Impression of that Image was upon the Soul: And although a contracted Corruption hath in many eminent Respects defac'd that Image, as to the Habits of the Soul, yet still it retains its natural, and, as I may call it, its essential Similitude in the Purity of its Substance, its Indissolubility and Immortality ; in its admirable Faculties of Intel-

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left and Will, and the Liberty thereof.
And upon this account, as it hath a similar Congruity to its Prototype, so it must needs have a natural Love, Propension, and Inclination to it.

3. We see in all created Beings a natural Propension, Love, and Conversion of every thing to that from which it receives its Protection and Defence, its Conservation and Perfectibility; and this is a great reason of most of the Sympathies in Nature, and of those Conversions and Motions of one thing toward another; and this not only in things endued with a sensible Perception, but also in Beings destitute of Sense: Thus Vegetables will reach after the Water and moist Particles of the Earth to receive their Nourishment, and towards the Sun and its warm Rays, to receive Heat and Advance of their vital Principles; and the poor senseless Magnet will reach after the Earth, and its magnetick Effluxes, to receive a Preservation, and farther Increase of its magnetick Vigour.

Now the Soul, though it be a noble Being, yet it is a dependant Being; and though it be created immortal, yet it hath a passive receptive Power, whereby it is perfectable to a higher degree of
Ex-

Excellence and Perfection, which no Being in the World, but the Being of Beings, can satisfy and fill; and though it be immortal, yet in its State of Union with the Body, it is affected with the Good and Evil that befalls the Body, and stands in need of an incessant Protection and Supply from the Author of her Being; and therefore by a kind of natural Instinct and Dependance reacheth after him. And this is that which I call the Natural or Connatural Means of converting the Soul to God, even by a kind of innate Propension, antecedent to any Acts of Ratiocination, or rational Argumentation, Illation or Conviction.

C H A P. IV.

Concerning the Reasonable or Intellectual Means of Converting the Soul to God.

BESIDES that Natural Bias or Tendency of the Soul to God, spoken of in the last Chapter, there is yet another and more vigorous Principle placed in the human Soul, principally for that purpose,

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pose, namely, the Intellectual and Rational Nature and Faculties planted in the Soul, and the Conduct and Guidance thereof.

And this certainly is highly necessary for that end ; for although the natural Biass and Propension of the Soul be of great use to convert the Soul to the Original and Fountain of her Being, yet it is but a tender and choice Plant, and stands in need of a continuing, cherishing, and due Attention to it : And therefore we see by Experience, as the Case now stands with Mankind, it is easily checked, discouraged, and impair'd by evil Customs, and the present Allurements and Importunities of our Lusts : And therefore that Mankind might be furnished with more effectual Means to retain the Soul in its due Position and Habitude to Almighty God, he hath furnished the Soul with certain Faculties and Affections, that might more effectually bring it to its true natural State, to its due Respect and Habitude unto God, and thereby to attain its everlasting Happiness.

There are therefore placed in the human Nature these three great reasonable Faculties. 1. The intellective Faculty.
2. The

2. The Will. 3. The human reasonable Affections.

1. The intellective Faculty, which hath not only a Perception of things represented through the Senses, but by a rational Process to deduce and frame Conclusions from them of a higher and nobler Nature than the bare sensible Objects in themselves amount unto ; and also to improve those natural congenit Sentiments (whereof in the former Chapter) to a greater Degree and Perfection than they are in their first Appearance ; to find out another kind of Good than what barely appears in the Objects of Sense, namely, a moral and intellectual Good ; to examine, consider, and determine of the Disparity of things that are in themselves good, and to give a due Prelation and Preference to that Good, which is the chiefest and most valuable.

2. The Will, which is not a bare irrational peremptory Faculty to will or refuse what it pleaseth, but in its true regular Constitution and Manner of acting, is a rational Faculty, and acts according to the reasonable Dictate and Conclusion of the Understanding, and when it acts otherwise, it acts inordinately, forwardly, and perversely ; and the natural

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ral Object of the Will, unto which it is properly ordinated, is to will that which is Good, and to will that chiefly which is the chiefest Good, and that subordonately which is a less or subordinate Good.

3. The Affections, which, whether they are distinct from the Will, or but the more intense Motions of it, is not necessary here to dispute; but certainly they have a great share in the bringing of the Soul to its just Position and Respect to Almighty God.

And although the brute Animals have certain Passions analagous to these Affections in Man, yet there is a great Disparity between them: 1. Because there are some Affections that seem most peculiar to the human Nature. I shall name but those of Hope, Dependence, and Gratitude. And altho there are some extraordinary Examples and Instances of such Affections in Animals, yet in truth they are but Shadows of these that are in the reasonable Nature, as the Phantasy of Brutes is but a kind of Shadow of the human Intellect, and the Appetite but a Shadow of the Will. 2. Because even in all the Affections or Passions, which seem most common to the human
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and Animal Nature, as Love, Joy, Fear, Anger, &c. there is this great Difference, (1.) That the Affections of the human Nature are naturally under the Regiment of Reason and Understanding, and so are, or ought to be, governed by it, and are therefore in Man, reasonable Faculties; but the Passions of Brutes, as they are excited merely by their sentient Fantasy, so they are at best but under the Regiment of it: so that the human Affections have another kind of formal Nature, or Tincture, as I may call it, than the like Affections in Animals. (2.) That the Affections in Animals and Men, that come under the same Denomination, yet are distinguished by their Objects: The Affections of a bare sentient Nature, as Love, Hatred, Fear, Joy, &c. are always terminated in a sensible Good to be desired, or Evil to be avoided: but the Affections of the human Soul have not only for their Objects sensible Good or Evil, but also Good and Evil of a higher and nobler Size, namely moral or intellectual Good to be prosecuted and entertained with Love, Joy, Delight, Complacency, and Desire; and moral and intellectual Evil to be shunned or avoided, or borne with Hatred, Detestation, Grief,

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Grief &c. And these Objects of this latter Nature, strike upon the human Affections with more Vigour and Energy, by how much they are greater, and of greater Importance than sensible Good or Evil.

And as thus the Divine Goodness hath furnished the human Soul with these excellent Faculties and Instruments, to keep and bring about the human Soul to her due Position to her Maker; so he hath furnish'd these Faculties with such Objects as are highly serviceable and conducive to this End.

And these are contained in those two Books or Volumes, 1. That of the Works and Providence of God. 2. That of Divine Revelation; both which do afford to the human Reason, Intellect and Nature, admirable Motives to incline the Soul to its true Habitude and Position toward Almighty God, but especially the latter of these.

C H A P. V.

Touching the Rational Instances and Motives of the Conversion of the Soul to God, upon the account of the Works of Nature and Providence.

ALTHO Almighty God hath so ordered the Frame of the human Soul, that it hath many Handles, as it were, whereby it may be kept and turned about to its due Position unto Almighty God, which is its Happiness and Perfection; and he that made us, knows so well our Frame, that he can, and doth, daily apply fit Attractives to those *Ansulæ humanæ Animæ*; yet amongst them all, there are three principal Affections of the Soul, that are of great moment and use in this matter; *viz.* Love, Gratitude, and Dependance.

I. Love is the strongest and most vigorous Affection of the human Soul; it is the great Spring that excites and governs all the Wheels and Motions of the Soul, and is in truth the natural and proper
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Verticity of the human Soul. The Soul moves entirely after that which it entirely loves ; and that doth as naturally carry the Motion of the Soul toward it, as the Magnet governs the Motions of the Needle ; so that it is somewhat more than morally true, *Anima est ubi amat*. If a Man entirely loves Wealth, or Pleasures, or Honours, the Soul entirely moves after it, useth all Means to attain it, is disquieted and vexed if she miss it, and is in effect wholly governed and managed by the Strength of his Love to it : It commands all the rest of the Affections and Actions of the Man ; his Reverence, his Care, his Vigilance, Attention, Obedience. Love is as strong as Death ; and that Object that hath once gotten this Affection, leads the Man as it pleaseth, and therefore, *Hos. 11. 4.* stiled the Cords of a Man, the Bands of Love. And if this Affection be principally set upon the glorious God, the Soul is placed and settled in its due Position, and is entirely under his Government.

Now there are two great and powerful Attractives of this Affection, viz. 1. Excellency, Beauty, or Goodness, which are but different Expressions of the same thing. And, 2. Love, and the Effects
or

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or Indications thereof, Bounty and Beneficence.

1. As to Excellence and Beauty, it is in all instances a Motive and Excitation of Love. Every thing in Nature, so much as it hath of Beauty and Excellence, so much of our Love it doth obtain.

Now, the admirable Order and Beauty of the Universe doth not only convince the Understanding that there is a God, the Sovereign Cause of this Order and Beauty of the Universe, and the several Parts thereof, but doth necessarily conclude a transcendent Beauty and Excellence in that Sovereign Cause ; namely, an immense Power, Wisdom, Goodness, and Perfection in him who made, and continually ordereth and disposeth it in that excellent Frame and Order.

2. Beneficence and Bounty unto all things, especially to that Subject wherein this Affection lodgeth.

And altho it be true, that the innate, intrinsick, appropriate Goodness and Perfection of any Being doth, upon a true rational Account, deserve our Love, tho it were not at all extrinsically communicative of Goodness to us ; yet it is certain, that Love and Beneficence in any Object doth more vigorously work upon
our

our Affection of Love, than the simple intrinſick Excellence of the Object it ſelf. And the reaſon is, becauſe Beneficence, Love, and communicative Goodneſs hath not only an intrinſick Beauty and Lovelineſs, but alſo gives us an Inter-eſt and Benefit in it, and by it. And ſo upon the account of Self-Love, of Love to our ſelves, it increaſeth our Love to that beneficent Object; and Self-Love, that hath a great Inter-eſt in every Man, renders his Love to a beneficent Object more vigorous and active.

Now, if any Man conſiders the incomparable Bounty and Goodneſs of God to the Human Nature, upon the account of the things of this Life, he cannot want a powerful Incentive to draw out his Love to ſuch a Benefactor.

Let a Man but conſider the noble Structure and Frame of the human Body, the admirable Faculties of his Soul, the Dominion that thereby he hath over all things in the World, the Proviſion that is made for his Food, Clothing, Habitation, Medicine, Delight, the Accommodation of Animals, Vegetables, Minerals, Elements, Meteors, nay, of the very Motions and Influences of the heavenly Bodies, to his Uſe, Contentation, Convenience, Health, Plea-

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Pleasure, Delight, and infinite more Topics of this nature, he hath reason to conclude, even upon the account of the Works of Nature, and of the common Effects of Divine Providence, that Almighty God is a most bountiful Benefactor unto him, and therefore deserves his highest and intensest Love. And most certainly, it is the Want of due Attention and Consideration that all the Good we have is from his Bounty and Beneficence, if we do not return unto him the greatest Love and Observance imaginable, even upon the bare account of this liberal Beneficence. And this is that which the Apostles intimate, even in relation to the Heathens, *Acts* 14. 17. *Nevertheless he left not himself without Witness, in that he did good, and gave Rain from Heaven, and fruitful Seasons, filling our Hearts with Food and Gladness.*

Therefore the Divine Love and Beneficence to Mankind is a great Attractive of the Love of the Soul to God. *Magnes Amoris Amor.* And what is said by the Apostle as to those greater Indications of the Divine Love (whereof hereafter) 1 *John* 4. 10. the antecedent Love of God to Mankind, even in these common Administrations of his Providence,

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doth

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doth not only deserve, but upon a kind of natural Attraction draws out our Love to him.

2. The second Affection that I principally insisted upon, is that of Gratitude, which seems to be an Inclination, or rational Instinct of the human Soul, and so naturally radicated in the Soul, that he that is without a kind of natural Cogency (as I may call it) to it, seems to have put off the very human Nature, and apostatized from it. The Obligation to it is so natural, so universal, and so operative, that Ingratitude is both odious to Mankind, and breeds in the Person himself a secret Shame and Self-Condernation.

And the Effects of Gratitude, are, 1. A secret Connexion and uniting of the Soul to the Benefactor. 2. An Endeavour by all due Means to requite the Benefit with all the Offices of Love and Duty. And, to say the truth, Gratitude is but a kind of Instance and Indication of Love to a Benefactor, and ariseth upon the same Account, namely, as Benefits received invite Love, so they raise Gratitude to the Benefactor.

And therefore the very same communicative Goodness of God, that naturally exciteth our Love, exciteth our Gratitude,

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tude, and therefore need not again to be here repeated. And because the Goodness of God to Mankind, even in his common Providences, doth exceed any commensurate Retribution or Recompence to him, we cannot by any means advantage him that is All-sufficient in himself; therefore the natural Effect of Gratitude is to make the best Retribution we can, namely, to Observe, Honour, Glorify, Praise, and Acknowledge his Goodness and Bounty, to Obey his Will with all Chearfulness and Alacrity, to convert and turn the Aspect and Tendency of our Souls to him, which is the true State, Position, and Verticity of the human Soul.

3. The third Affection, which I shall instance in, is that of *Trust and Dependence*, which ariseth upon four Premises: 1. A daily Sense and Experience of our own Wants, Deficiencies, and Dangers, and of our own Insufficiency to overmatch or avoid them. All the Instances of our Lives furnish us with Experiences of this nature. And, 2. A due Sense of a Sufficiency of Power in some other being to relieve or supply us. 3. A due sense of abundant Goodness, Beneficence, and Good Will, in the same Powerful
M Being,

Being, to be propitious unto us. 4. A Sense that that Powerful and Beneficent Being is or may be acquainted with our Exigencies and Extremities. And upon this account it is, that in such Instances, which Men ordinarily suppose are governable, or to be mastered by other Means, Men ordinarily fly unto them, as to their Wits and Contrivances, to their Riches and Wealth, to their Friends and Relations, to Princes and Magistrates, to Physicians and Surgeons, according to the various Conditions of their Needs or Wants: but when Extremities or Fears rise above the Relief of ordinary Means, there are few People in the World but have recourse to the Sovereign Power of God for their Relief. *Jonah* 1. 5. When the Mariners (the roughest and boldest Generation of Men) were in a Storm that exceeded their Pilot's Skill, then the Mariners were afraid, and cried every one unto his God, and reproved *Jonah* for not calling upon his God: so that the Affection of Fear also hath its part in the Exercise of this Affection; and though the Saying of the Poet favours too much of Atheism, *Primos in orbe Deos fecit Timor*; yet in this Sense it hath a Truth that Extremities and invincible Fears

and

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and Dangers draw Men to the Recognition and Veneration of God, which possibly could not be so easily drawn thereunto. *In their Affliction they will seek me early.*

And not only Extremities are the Motives of this Conversion to God in Supplications and Dependance, but also the common Experience of the Deficiency and Disappointments, that do so commonly happen in ordinary Means, doth carry the Minds of Men to the Sovereign Power of Almighty God, to bless and prosper the Means, to supply the Defects thereof, to interpose in their Disappointments. And this in all Ages and Nations we may observe to be usual.

And now, although the Divine Beneficence, even in these external Benefits, is in it self a sufficient Attractive of our Love and Gratitude to God, and our Dependance upon him, since all these are Acts of his free Bounty and Goodness; and as without him we cannot procure them, so neither can we at all deserve them, or the least of them: yet these Means had not that Effect, that might reasonably be expected by such a Benefactor. And the Reasons or Occasions thereof were principally these:

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First, Because by evil Education and Customs, and by the Subtlety of the Enemy of God and Man, and his Instruments, the Notion of God was greatly corrupted in the Minds of Men: they fell to Idolatry and Polytheism, making Creatures and Idols their Gods: This is that which the Apostle learnedly and truly describes, *Rom. 2.*

Secondly, The Commonness and Assiduity of these Benefits rendered them less observed and valued, and Mankind thereby grew almost as senseless of their Value, or of the Author of them, as the brute Beasts; they were either not taken notice of, or not considered, but enjoyed as things of course, and a common natural State of Things; and so Men enjoyed them without any value or admiration of them, or of the Goodness, Bounty, and Beneficence of God that bestowed them. Certainly the circular Motion of the Sun or Stars is a greater Miracle of Wisdom, and Power, than either of their Rest can be, and of greater Benefit and Advantage to the Children of Men; and yet because it is common and usual, Men are not affected with the Admiration of it, or Gratitude for it: But if the Sun should stand still but a Day, it would presently
put

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put the World into Admiration. Great Works and Benefits are lightly valued or observed, when common and ordinary.

Thirdly, But although these were but the dull Apprehensions of the common sort of Mankind, yet there were many considerate and observing Men in the World, that had a better Advertence and Valuation of the Divine Beneficence, even in these external Dispensations of Providence; and they took notice of Almighty God to be the bountiful Author of all these external Benefits: And yet there were some Considerations that made them set the less Value upon them, which in truth were of Moment; and they were principally these:

First, They did observe that these Benefits were promiscuously distributed to Good and Bad; so that as the Wise Man tells us, *Eccles. 9. 1. No Man knoweth either Love or Hatred* (the Divine Favour or Displeasure) *by all that is before them*: And *Eccles. 8. 14. Just Men to whom it happeneth according to the Work of the Wicked; and wicked Men to whom it happeneth according to the Work of the Righteous.*

Secondly, Which is yet more, they observed, that according to the usual Oc-

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currences of the Divine Providence, it
most ordinarily happened that *Bonis*
male, Malis bene, which hath stagger'd
even Men of great Wisdom and Piety :
Job 21. 7. *Psal.* 73. 3. *Jerem.* 12. 1.

Thirdly, But yet farther, upon a strict
Observation by inquisitive Men, they
found much Dissatisfaction in the most
plentiful Enjoyments of external Bene-
fits; insomuch that they wrote *Vanity*
and Vexation of Spirit upon all the best
Enjoyments of Externals.

Fourthly, But let a Man have the most
plentiful Enjoyment of the good Things
of this Life, and a most high Gust and
Relish of them, yet still Men were under
the Presentation and Apprehension of
Death, which would infallibly put an
End to the best of these Enjoyments, and
allayed and abated the Contentment of
their present Enjoyments; so that ac-
cording to the significant Expression of
the Apostle, *Heb.* 2. 15. through fear of
Death, Men were all their Life-time sub-
ject to Bondage, even in the midst of
their most exquisite Enjoyments.

Fifthly, But this was not all: The more
serious sort of Mankind began to consider
the Excellence of the human Soul, and
the great Disproportion that there is be-
tween

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between the best Externals of this Life, and the Capacity, Desires, and Delights of the human Soul. Neither did they rest there, but they had not only strong Suspicions, but high Persuasions of the Immortality of the Intellectual Soul; and they very easily found that those things that we ordinarily set a great Esteem upon, as bodily Pleasures, Wealth, Riches, Fame, Power, Honour, must needs be very insignificant Things to the State and Condition of a separate, immortal, intellectual Soul; but somewhat else was to be reached after, more suitable to such a Nature, and such a State; and therefore these temporal Benefits, though they were of use for the State of this Life, were not of so true a Value as ordinarily Men thought; and yet for all this, even the wisest and most perspicacious Men were in the dark, and knew not how with any Certainty to frame to themselves an Idea of the State of a separated Soul, or wherein its Happiness consists, or how it was to be certainly attained. And although the more Mercurial and Poetical Wits ran out into a thousand Fancies of *Elysian* Fields, of the Migration of Souls, of the various Periods and

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Peragations of the Soul ; yet the
more Judicious, though satisfied in the
Opinion of the Immortality of the Soul,
yet were not satisfied with these uncer-
tain and conjectural Suppositions touch-
ing the manner of its future State and
Condition.

Upon all these Accounts, the Divine
Wisdom and Goodness took another and
more effectual, and yet a most rational
Means, highly suitable to the Nature and
Exigence of Mankind, to retain him and
reduce him to the true and just Position
of his Soul in relation to the Almighty,
and consequently to Happiness and Blef-
sedness.

C H A P. IV.

*Touching the Second Means of Conver-
sion of the Soul to God, namely, Di-
vine Revelation.*

I Come now to that other great Means
of the true Conversion of the Soul to
God, and placing it in its true and right
Position, in relation to him ; namely,
Divine Revelation.

And

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And although in respect of the manner of the Discovery, this Means is divine and supernatural, yet we shall hereafter see that it is not improperly ranked among those Means that I call rational, because when discovered, it bears a high Congruity to true Reason, and the Faculties of the Reasonable Soul of Man. And because the most signal and important Revelation, and that which concerns universally all Mankind, is that of the Redemption of Mankind by Christ Jesus the Son of God, the Doctrine of the Gospel revealed and published in him and by him, and the Christian Religion, I shall principally apply my self thereunto; and upon the due Consideration of this admirable Attractive, we shall find that it was not for nothing that our Saviour said, *And if I be lifted up, I will draw all Men to me.*

And here I must again briefly resume what I said in the former Chapter, viz. That the three great Hinges of the human Soul, the *Ansulæ humane Animæ*, which in a special manner convert and turn about the Soul, are Love, Gratitude, and Dependance; and those Cords of a Man that lay hold of the first of these Affections are Beauty, Excellence, Beneficence,

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and Bounty ; that which lays hold of the Second, is also Beneficence ; and that which lays hold of the Third, is Power, Goodness, and a certain Knowledge of our Exigencies, Fears, and Wants, which draws out the Soul into Trust, Dependance, and Invocation of that Powerful, Good, and All-knowing Being.

And although these Affections of the human Soul do principally and more immediately move and turn about the Soul to the futable Objects of those Affections, yet in as much as the human Soul is an intellectual and reasonable Nature, and all its Faculties in their due, orderly, and regular Actings and Motions, act upon a presupposed Intellection, and with Reason and Deliberation ; we must therefore suppose, that antecedent to the Motions of these Affections, there must be a due Discovery and Apprehension of that Object to which they are thus directed.

Now, upon a just and impartial Consideration and Reflexion upon the Christian Doctrine, the Revelation of the Gospel of Christ Jesus, we shall find the most powerful, effectual, and rational Means contained and discovered in it, of converting the human Soul to God, and placing

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placing it in its just and true State and Position, and thereby attaining that Perfection, Happiness, and everlasting Blessedness, and Rest, that is possible for any reasonable Man to desire or expect.

Only I must add this Caution, that when I speak of the Doctrine of the Gospel and Christian Religion, I do by no means exclude the Divine Revelation of the Old Testament; for both Testaments make but one entire System of the true Christian Doctrine: the Old Testament is preparatory to the New; and the New Testament explicative of the Old, and takes in, either in express Terms, or by necessary Admission, all the Truths of God delivered in the Old; and is recommended by Christ himself to his Disciples and Followers, together with those other additional Discoveries and Precepts that he made and gave.

But yet thus much must needs be added, That the Doctrine of Christianity, as it is singly revealed in the New Testament, gives a much greater Light, makes more full Discoveries, and contains more effectual Instances to bring about the Soul to Almighty God, than that Old Testament alone did or could do: And I shall now proceed to some of those most
eminent

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eminent Particulars and Instances for this
Purpose.

1. Whereas the Notion of God was greatly corrupted in the Minds of Men, as is shewn in the former Chapter; the Christian Doctrine rectified those Notions, and gives us a true Discovery of the Divine Nature, so far as our finite Understandings are capable of it; *Acts* 17. 23. *Whom ye ignorantly worship, him declare I unto you:* Here we have the great Discoveries of the Perfection, Excellency, and Beauty of the Divine Nature, and therefore an Object infinitely deserving the greatest Excess of our Love, and of our Dependance and Reverence; his Eternity, Unity, Purity, Holiness, Goodness, Wisdom, Power, Justice, Mercy, Placability, Long-suffering, Gentleness, Faithfulness, Truth; in a word, that he is the Perfection of all Excellencies, the chiefest Good, and the most sovereign Object of all our Love, even upon the single Account of his own transcendent Perfection and Excellence. But I come to Things more specifically applicable to the Redemption of Mankind by Christ Jesus: Therefore,

2. I have in the former Chapter mentioned the Suspicions and Inclinations of
Mankind

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Mankind to think the Soul is immortal, and that there is a future State thereof for Rewards and Punishments; but this Supposition was much clouded with uncertain Conjectures and Imaginations: But Christ in the Gospel hath given us a full Discovery and Assurance of the Immortality of the Soul, and a full Prospect of the future State of Rewards and Punishments; and therefore is truly said to have brought Immortality and Life to light by the Gospel.

3. Whereas in the former Chapter I have shewed, that although the external Blessings distributed among the Children of Men were greatly valuable, and more than any Creature could either deserve, or by his own Power procure; and therefore Almighty God in respect of these, highly deserved our Love, as our greatest Benefactor: yet that many wise and considerate Men, considering the promiscuous Dispensation of external Blessings, and the great Excellency of the human Soul, did reach after Blessings of a higher Nature and Use, than such as only served the Meridian of this Life.

Here we have a Discovery of the immense Beneficence and Love of the Glorious God, unto Mankind, and therefore the

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the highest Attractive of the Soul, namely, immortal Happiness, Glory, and Blessedness, freely and bountifully offered by Almighty God, through Jesus Christ, to all that will be but converted, and turn unto him; and this done upon the account of his own Beneficence and communicative Goodness unto the Children of Men, that were Enemies, and estranged from God, by evil Works, as well as to the rest of Mankind. Certainly, if Love, undeserved Love, be the greatest Attractive of Love; if the free Collation of the greatest Benefits that the human Nature is capable of, namely, immortal Glory, Life, and Blessedness, be the greatest Alleotive of Love and Gratitude to our Benefactor; then here is such an Attractive of the Soul to God, as its chiefest Benefactor, that cannot be elsewhere matched or equalled. But this is not all: Therefore,

3. There is yet farther such an Instance of Love, in the manner of procuring this Benefit, that seems to equal the very Benefit it self; namely, God Almighty sending his Son, his only Son, into the World, so far to humble himself, as, 1. To take our Nature upon him with all its natural Infirmities, Sin only excepted.

2. In

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2. In that Nature to live a poor, despised, persecuted Life, reproached with the most odious, though undeserved Calumnies. 3. In that Nature to be betrayed by his own Disciple, condemned by his own Country-men that were of highest Esteem among them, the Priests, Scribes, and Sanhedrim; mocked by the Soldiers, crowned with Thorns, his Flesh torn with Scourging, delivered over to the Gentiles to be executed, and then exposed to a most painful, ignominious Death, among Thieves and Malefactors.

And which yet was 'more than all this, his very Soul made, as it were, an Offering for Sin, heavy unto the Death, astonished, and in an Agony, by the Eclipsing, for the time, of the Comfort and Influence of the Divine Presence and Love.

And all this done to expiate the Sins of Men, to become a Sacrifice for the Sins of his very Enemies, and purchase and impetrate for them, this greatest Benefit of everlasting Life and Glory; and all this thus done by the very Design, Counsel, and Contrivance of the offended God, to satisfy his own Justice, to magnify his own Mercy, and to save his undeserving Creature. These are Instances

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stances of a strange and stupendous Love,
and do aggrandize the very Benefit it
self, than which yet there could not be a
greater.

*So God loved the World, that he sent his
only begotten Son into the World, that as
many as believed on him should not perish,*
1 John 4. 10. Here is Love! not that
we loved him, but that he loved us, and
sent his Son to be the Propitiation for our
Sins.

Herein the Love of God is manifest,
that when we were yet Sinners, Christ
died for us.

And now, if any be so inquisitive as to
ask, Why was all this ado? Could not
God have saved Men without such a hard
and bloody Scene? or if he would not
give Mankind everlasting Life without
Conversion of the Soul to him, could
he not by the Empire of his Power
have over-ruled the Hearts of the Chil-
dren of Men to such a Temper and Po-
sition?

I answer, It is true, he could and
might have done so: but he that made
Man an intellectual and a free Agent,
and placed all those Affections in his
Nature, which I have before mentioned,
was not minded to abrogate nor alter
the

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the human Nature; and at once to shew both his Constancy to those Laws, he hath most wisely settled in Nature, and yet to bring about this great Work of the Conversion of the Soul to God without offering Violence to the Laws that he had settled in Nature; and therefore in this great Work of the Conversion of the Soul to God, draws it with the Cords of a Man, with the Bonds of Love, and deals with the human Soul *more humano*; and by those admirable and stupendous Instances of his Beneficence and Love to Man, attracts and draws the human Soul to love this incomparable Benefactor, and consequently to that Duty and Obedience which he owes to God, and to Felicity and Happiness, which Almighty God thereupon freely and bountifully will confer upon the human Soul and Nature, by such Means as were exactly suitable to the Laws of Nature settled by him.

4. But yet farther: If this greatest Benefit, everlasting Happiness, brought about for Mankind by so stupendous a Means, should yet not be attainable by the Children of Men without very difficult Terms and Conditions on their Part, the Mercy it self, though signal and great, possibly would not be attainable.

But

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But to obviate this Difficulty, the Terms and Conditions on the part of Man are very fair and easy; namely, to believe this Message from Heaven, brought by the Son of God, and to use our sincere and best Endeavour to obey the Precepts of a sober, righteous, and godly Life, enjoined by the Son of God, and thereby to perfect and rectify the Soul to its just State and Habit.

5. And because this Evangelical Message seems to be very strange, that the Son of God should come into the World and take our Nature, and die for the Sins of Men, and procure for them everlasting Life and Happiness, the glorious and bountiful God hath not spared to obviate this Difficulty also, and provided those great Evidences of the Truth and Credibility of the Evangelical Doctrine and Message, that are most suitable to work upon the human Reason and Understanding, and greater than which no Truth in the World ever had, or can have: And though I am not minded in this Place to make a Collection of all the *Evidences of the Truth of the Christian Religion*, which hath been already abundantly done to my hands by others, yet I shall summarily mention some of those
Evidences

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Evidences that render the Truth and Divinity of the Evangelical Message highly credible, upon the most rational Accounts that can be desired by any reasonable Man.

First, The *Prophecies* of former Ages, recorded in the Old Testament, of the Mission of the *Messias*, and the great Ends and Success thereof, fulfilled exactly in Christ Jesus, and the Success of his Doctrine.

Secondly, The *Miracles* which he performed for the Confirmation both of his Mission and Message, above the Power of natural Causes to effect, are a Seal from Heaven of the Truth thereof, and the greatest and most convincing Testimony that can possibly be expected or given for the confirming of the Truth thereof. There is not any thing that doth more vigorously strike upon the human Assent, or affect it, than Miracles exceeding the Course and Power of Nature.

Thirdly, And above all those Miracles, the Miracle of his *Resurrection* and *Ascension* into Heaven, which as it is above the Course of mere natural Agents to effect, so the Truth of the Fact, as to both, is confirmed by abundant Testimony of many Eye-Witnesses of it.

Fourthly,

Fourthly, the laying down and pledging of his Life, in Witness and Testimony of the Truth of what he had taught; he could not possibly have any Design to deceive Men, that would give such a Testimonial of the Truth of what he had delivered.

Fifthly, The admirable *Success* of this Doctrine, which quickly obtained through the most part of the then habitable and learned World, notwithstanding the great Disadvantages that attended the Promulgation of it: As, 1. The general Opposition of the Jewish Doctors. 2. The great and deep Root that Idolatry had in the rest of the World. 3. And the severe Persecutions by both, against it, and the Professors of it. 4. The Meanness and Unlearnedness of the first Promulgators of it, Fishermen and Mechanicks. 5. The Author of it publicly crucified, and supposed dead by those that oppos'd it.

Sixthly, The Suitableness of the Doctrine deliver'd, to the best Sentiments of the rectified human Nature. But of this hereafter.

Seventhly, The Obedience required from those that were to expect the Benefit of this great Redemption, had these singular Advantages, *viz.* The Precepts of Christ and his Gospel were most excellent and perfect Precepts, such, as if deeply

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deeply and seriously considered, were most highly futable to Reason, and truly rectified human Nature; such as admirably conduce to the Peace and common Good of Mankind, to the Tranquility of the Mind, and to the perfecting of the human Nature; there is no one true moral Precept of Virtue among the most polite Heathen Moralists, but here it is to be found, and some others far more noble and generous than they ever dreamt of: Piety towards God Submission to his Will, Obedience to his Commands, Righteousness, Justice, Fidelity, Innocence towards Men, Sobriety, Humility, Lowliness of Mind, Patience in Tribulation, Neglect and Contempt of Wealth and Greatness, Contentation with our Condition, Forgiveness of Injuries, and many such like.

And really I must say, that if I had neither Miracles nor Tradition to assure my Faith of the Truth of the Gospel of Christ, in all Particulars thereof, yet the admirable Purity, Rectitude, and Excellency of the Evangelical Precepts, their high Congruity to rectified Reason, the great Perfection that they give to the human Nature, where duly observed and practised, are an Evidence of most high Credibility of the Truth of the whole

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whole Evangelical Doctrine: So true is
that of our Saviour, *If any Man will keep*
my Words, he shall know whether the Doctrine
be mine, or his that sent me.

Secondly, Not only the Precepts, but
the Example of Christ Jesus was suitable
to a Doctrine of high Perfection: *Learn*
of me, for I am meek; and ye shall find
Rest unto your Souls.

Thirdly, The Motives and Helps to
Obedience of this most excellent Doc-
trine, and the Imitation of this unex-
ampled Example, are high, powerful,
and efficacious; namely, an eternal Re-
compence of Reward.

Fourthly, The Remedies and Allow-
ances for our Deficiencies from the Ex-
actness of an Obedience in all things to
all Evangelical Precepts, are great and
encouraging; Almighty God accepting
a sincere, diligent Endeavour of an exact
Conformity thereunto, and pardoning
the Defects therein, that happen through
human Frailty; and all for the sake of that
Great Sacrifice of his Son.

And therefore, to close up all that I
have said, I find the Method of the E-
vangelical Dispensation to reduce and
bring the Souls of Men to their just Ha-
bitude and Position towards Almighty
God,

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God, admirably effectual to that End : I find also, that this Reduction of the Soul to its due Habitude to Almighty God, is the most natural and suitable way of its true Happiness : I find the Precepts of the Gospel full of admirable Congruity to the perfecting of the human Nature, to the good of human Society, to the enriching and enabling the human Soul : So that upon the whole matter, the whole Design of the Evangelical Dispensation is ordered and contrived with most singular Wisdom and Forecast, with most admirable Congruity to the most refined Reasons, and with singular Advantage to affect the Souls of Men, and to bring them about to the great End designed by it, namely, the stating of the Soul in its due Position and Habitude to Almighty God, the perfecting of its Nature and Habits, and the final Fruition of everlasting Felicity.

And the Truth is, that the Divinity of this Evangelical Dispensation is herein manifested ; for if all the wisest Men on Earth, yea, or all the Angels of Heaven, had set themselves to have contrived a Method of the Redemption and Salvation of Mankind, they could never have found out so exquisite an Oeconomy
suited

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suiued to this End, as is delivered in the Revelation of the Evangelical Mystery : And therefore it is, those glorious Creatures the Angels look upon it with Admiration, 1 *Pet.* 1. 12. unto whom the manifold Wisdom of God is herein declared and manifested.

But yet, besides the admirable Wisdom of this Dispensation in the Matter and Ends thereof, there are two great Circumstances in this Revelation that signally declare it to be no less than a divine Contrivance and Message from the God of Truth and Wisdom.

1. In that the Ends propounded in it are not of any secular or worldly Advantage : Had the Gospel promised its Disciples and Followers external Wealth, Honour, Grandeur, temporal Delights or Pleasures, it might have been suspected to have been a politick Contrivance of some sagacious Men, to conduct Men, under Pretence of a new Religion, to secular Advantages : But the Business of the Gospel is quite of another Nature, directed to the Attainment of Ends that are quite of another kind ; nay, is so far from it, that it tells its Disciples they must not expect the Splendor of this World, but must neglect, deny, and

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contemn it ; that instead thereof, they must expect Persecution, Neglect, and Contempt, from the World : and accordingly it succeeded to them, especially in the first and purest Ages of the Christian Church.

2. In that the Means and Instruments of its Promulgation to the World, were the most disproportion'd to a politick, human Contrivance, and the most unlikely in all human Appearance to attain its End or Acceptation with the World. Had the Evangelical OEconomy been the Product of a Consultation of a Conclave of learned Rabbi's, or of deep Philosophers, or of politick or wise States-men, possibly it might have given an Occasion to the rest of the World to have said or thought, that it is true indeed, it is a well-polished System of Religion, but yet it carries a Suspicion with it, of a human Contrivance, considering what wise Men were employed in the digesting or Promulgation of it.

But the glorious God, to prevent any possible Surmises in the Minds of Men, of this kind, and to let the World see and know that it was not a Contrivance of human Invention, Wisdom, or Policy, but a Method of Religion, and Salvation,

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instituted and manifested by Almighty
God himself, and by his own immediate
Ordination and Wisdom; in the whole
Method of the Evangelical Dispensation,
doth industriously decline all Instances
and Contributions of human Helps and
Advantages, and chuseth those Circum-
stances and Instruments therein, that
had the least Semblance of any Contribu-
tion of worldly or human Wisdom or
Advantage: Christ, the Messenger of
the Gospel, a poor, obscure Man, hated
and persecuted by his Country-men, and
at length crucified: his Apostles poor
Fisher-men, unlearned, and ignorant
Men, *Acts* 4. 13. the whole World of
learned Philosophers, of Jewish Masters,
of great Princes and States-men, oppo-
sing this Doctrine, with the greatest In-
dustry, Skill and Power, villifying it
with Reproach, Scorn, and Contempt:
a Stumbling-Block to the Jews, and to
the Greeks Foolishness. And wherefore
was all this? Certainly, next to the Ex-
cellency of the Evangelical Doctrine it-
self, there could not have been a greater
Manifestation of the Divine Wisdom,
and a greater Indication that the Chri-
stian Religion was really and truly a more
Divine Institution, than this manner of
its

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its Mission into the World ; namely, That by this it might appear in the Success it had in the World, that the Power thereof is of God, and not of Men : *And therefore he chose the foolish things of the World to confound the wise ; and the weak things of the World to confound the things that are mighty ; That no Flesh should glory in his Presence,* 1 Cor. 1. 27, 29. That in the admirable Success of the Christian Religion in the World, all Men might see and acknowledge, that it was neither the Contrivance of wise Men, nor carried on by the Wisdom or Power of Men, but by the Power of God, and the Wisdom of God.

And thus far touching this great Means of Reduction of the human Soul to his just Habitude, and Respect to Almighty God, *viz. The Redemption of Mankind by Christ Jesus.*

C H A P. VII.

Touching the Reasonableness of the Christian Religion, and the Suitableness thereof to the Reduction of the Soul to its due State, Position and Happiness.

THERE are many Truths both in Nature and Divinity, that have not, neither indeed can have their first Discovery unto Mankind, but by supernatural Revelation; which yet being discovered, have a high Congruity and Consonancy to true Reason: As for Instance, The manner and order of the Creation of the Universe, as it is delivered by *Moses*, if it be duly considered, is greatly consonant to the Nature and Reason of the Things in the World; and yet it is impossible that it should at first be discovered, but by supernatural Revelation: for no Man was, or could be, a Witness to the Creation of things that were pre-existent to his Being; neither is it possible for human Reason to search out by bare Ratiocination, the distinct Order, Method, Periods, and other Circumstances of
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that great Work of Omnipotent Power and Wisdom : And the same may in a great measure be asserted, touching many of the important Methods and Circumstances of the Redemption of Mankind, and Evangelical Doctrine : Some things therein delivered, I confess, were before believed, either by the Light of Nature, or at least by some antient Tradition ; as the Existence and Perfection of Almighty God, the Immortality of the Soul, and a future State of Rewards and Punishments ; though the Notions thereof were troubled and confus'd : But the Evangelical Revelation hath these great Preferences : 1. That some things are discovered therein which were never before discovered, nor discoverable, but by Divine Revelation ; as, the miraculous Conception and Mission of the *Messias* ; the Expiation for the Sins of Men, and the Impetration of eternal Life for Mankind, by his Death ; and divers other great Evangelical Mysteries. 2. That as to those very Points of Truth that in some measure were before apprehended and believed by Mankind, yet they are more distinctly, plainly, and evidently discovered, in and by the Evangelical Revelation ; so that as to both these, it

is truly said, *That Life and Immortality are brought to light by the Gospel.* But although this be true, that the Contrivance of Man's Redemption could only be by infinite Wisdom, and the Discovery itself is supernatural, a divine Message from Heaven, and published to us by the Son of God, *Heb. 1.* yet the Truths thus revealed do bear a great Consonance and Congruity to the true Light of Reason, to the true State of the human Nature. For to say the truth, true Reason in the Souls of Men, is but a Ray or Beam of that transcendent Wisdom that is in God; and it is no longer true Reason, than as it bears a Congruity and Consonance to that Divine Reason (as I may, with Submission, call it;) namely, the Divine Wisdom: And though in relation thereunto, the human Reason bears not so great a Proportion as the Light of a Candle doth to the Sun; yet certainly, if it be true Reason, it holds an Analogy and Conformity to its Fountain and Original, and ceaseth to be Reason when it suits not to it. And in this respect I have adventured to range this Means of Conversion of the Soul to God, among Means that are rational, and to call them reasonable and intellectual Means. And indeed

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deed they are so : There is no Religion that is, or ever was, professed in any Age, that hath so great a Sutableness to true Reason ; no Means or Method of bringing the Soul into its true, genuine State and Position, as the Christian Religion and Doctrine.

I shall not pursue this Subject at large : but shall give some Instances, making good my Affirmation.

1. The Evangelical Doctrine gives us a clear Account of the Immortality of the Soul ; and this is a Doctrine highly sutable to the very Sentiments of our Souls. 1. The Consent of the most learned and judicious Sects of the Philosophers, the Platonists, and many of the Stoicks. 2. It seems an utter unlikely thing, that the noble Creature Man, of such admirable Endowments and Faculties of Mind, a Mind of that great Capacity, furnished with Conceptions that are of an Extent beyond a Life of Sense ; a Mind reaching after Immortality, and Communion with Almighty God, or at least, with those noble Creatures the Angels : I say, it is highly incredible that such a Nature, such a Mind, should be placed and made only to take a Turn for a few Years upon the Theatre of this World, and then die

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and perish, and vanish like a Blast of
Flame or Smoke, and have a lesser Pri-
vilege of Duration than many Vegetables
and Brutes.

2. The Evangelical Doctrine gives us
a distinct Account of a future State of
Rewards and Punishments. This is also
a Truth highly consonant to the natural
Sentiments of Mankind, and to the ordi-
nary Appearances in the State of human
Nature. 1. There is scarce any Sect of
learned and judicious Men, nay, scarce
any Nation under Heaven, but is highly
persuaded of the Truth thereof in gene-
ral, though they labour under differing
manners of explicating it. 2. The whole
Frame of the Universe does proclaim Al-
mighty God to be delighted in the due
Order and Disposal of all things; every
thing is full of Order, Congruity, Beauty,
and Comeliness: only the Dispensations
of external Good and Evil to Mankind,
seem very confused and disproportiona-
ble to the Conditions and Deserts of
Men; *Good Men to whom it happens ac-
cording to the Work of the Wicked; and
wicked Men to whom it happeneth according
to the Work of the Righteous*: Therefore it
is not conceptible but that there must be
a Time to set things at rights; a Day of the
the

the Manifestation of the righteous Judgments of the God of Order: This was the natural Conclusion of the wise Man, *Eccles. 3. 16, 17.* when he saw the Disorder that was in the Dispensations among Men; *I said in my Heart, God shall judge the Righteous and the Wicked; for there is a Time for every Purpose, and for every Work.*

3. The Gospel teacheth, That the way and means to attain a state of Blessedness and Glory in that future Life of Immortality, is, by converting the Soul to Almighty God, by Faith, Love, and Obedience; by Purity and Holiness, by Righteousness and Charity, by Sobriety and Patience; and all these Christian Virtues recommended to us by the Precept and Example of Christ Jesus: And certainly, if we examine this impartially by Reason, such a State and Position, and Temper of the Soul, is most suitable and agreeable to a Life of Immortality and Happiness.

And we may take a measure of it by the contrary: Let us but suppose a Soul entirely addicted to a sensual Life, and the love of this World, placing its Felicity in carnal Pleasures, Eating, Drinking, Wantonness, Recreations, Bravery

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of Apparel, iplendid Houses and Furni-
ture, great Retinue, great store of Lands,
Money, Flocks, Herds; in Delights of
the Ear, the Eyes, and other Senses; in
Power and Rule over others, and in the
Sense and Delight of those Enjoyments,
the Soul to be wholly immersed: let any
Man but think with himself, how it is
possible for such a Soul, thus addicted and
habituated, to be in any kind of Con-
gruity with the State of Happiness of a
separated immortal Soul; nay, how is it
possible for such a Soul to be without ex-
tream Vexation, Sorrow, and Perturba-
tion, when it comes into such a State as
is wholly unsutable to, and incapable of
such Enjoyments, which once it made its
Felicity? And if it had a Capacity to re-
lish and taste such worldly Contentments,
yet they are not in that State to be had,
they are quite gone, and out of date, and
vanished away.

4. The Doctrine of the Gospel com-
mands and commends unto Mankind,
Piety towards God, Virtue, Charity,
Righteousness, Justice, Veracity, Fide-
lity, Sincerity, Integrity, Purity, Holi-
ness, Humility, Sobriety, Temperance,
Patience, Longanimity, and all other
excellent Virtues; and certainly if we
take

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take a Measure of these Precepts even by the Light of Nature, and true Reason, we shall find them admirably consonant thereunto, though there were no other Life to come. 1. If once that most radical and natural Notion of the Existence of a Deity, and of his great Perfection, be but deeply digested in the Soul, the greatest and most divine sort of Evangelical Precepts are and would be as naturally consequential thereupon, as the most necessary Conclusion of a logical Demonstration: such as are the Love and Fear of God, Reverence and Veneration of him, entire Obedience to him, Patience and Resignation of our Wills to his Will, Sincerity and Uprightness of Heart, Thankfulness to him, Dependance upon him, Trust in him, a vigilant Conversation becoming his Sight and Presence; an Imitation of him in all things that we are capable to imitate him in. Again, 2. Tranquillity of Mind and Conscience was accounted among the wisest of the Philosophers the greatest Pitch of Happiness attainable by Man in this Life; and I dare confidently assert, that no Precepts, no Practice under Heaven is more conducive to the Tranquillity of the Mind of Man, than these Evangelical
Precepts

Precepts before-mentioned, as might be made easily evident by Induction of Particulars. 3. The Peace and Good of Mankind, and of human Societies, is a thing justly valuable by all wise and good Men: And what in the World is more conducive thereunto, than Veracity and Truth, Fidelity, Righteousness, Justice, Temperance, Sobriety, Charity, Beneficence, Longanimity, Goodness, Forgiveness, Meekness, Humility, Contentation; and all this bound on to the Soul, by the strictest Bond of the Love, Fear, and Duty we owe to the God of Heaven? The greatest part of the Disorders in human Society arise by those Vices that are contrary to those excellent Virtues, as by Pride, Ambition, Covetousness, Falseness, Dissimulation, Churlishness, Injustice, Unrighteousness: These and the like Distempers of Soul, fill the World with Rapine, Violence, Oppression, Contention, and Deceit, which are cured and remedied by an Observance of the Evangelical Doctrine, than which there cannot be any thing more conducive to the perfecting of the human Nature, and Benefit of human Societies.

5. The Evangelical Doctrine evermore inculcates these two great Qualifications
of

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of the human Soul; namely, the true Knowledge of God, and the true Love of God: the former is that which excites the latter, and the latter is that great commanding Affection of the Soul that fully brings about the Soul to God, and to a chearful and sincere Observance of him and his Will: The Love of God is the first and great Commandment, and draws along with it the whole Duty of Man to God. And this is most consonant to what Reason it self dictates, and Experience it self evidenceth; he that hath but the firm hold upon this Affection, governs a Man as he pleaseth.

6. The Evangelical Doctrine, in order to bring about Man to love God, gives us the highest, most transcendent, and obliging Instances of the Love of God, the antecedent, undeserved Love of God to Man, especially in the admirable OEconomy of our Redemption by Christ, as hath been before shewed: And certainly this is the most rational way that can be imagined, for the gaining of this great Affection, and the Conversion of the Soul to God. 1. It is in it self a most effectual Means to that End; Love and Beneficence is the great Attractive of Love, as hath been before shewn; and that

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that Great God that formed the human Soul, and placed it in its several Habitudes and Affections, and therefore best knows what doth most vigorously strike upon those active Strings, the Soul, did therefore chuse this effectual Magnetism to bring about the Soul to him, 1 *John* 4. 10. *Herein is Love, not that we loved God, but that he loved us first.* Again, 2. This Method of attracting the Soul to God by the great and primitive Instances of his Love to Man, is most suitable to the Frame and Mold of the Nature of the human Soul, and offers no Violence to it. It is true, the Glorious God is not necessarily bound to the Laws that he hath established in Nature, they were Laws given to his Creatures, and not to himself; and he may, and sometimes for great Ends, derogates from those Laws, by the Interposition of his own immediate Power, as in Miracles; and upon the same Account may or might, if he please, break in upon the Laws that he hath instituted in the human Soul, and might infringe the Liberty of his Will, and turn him about to him, by an irresistible over-powering Necessity: But the wise God hath settled and established the Rules and Laws of the Natures of things,
with

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with so great Wisdom and Foresight, that he rarely violates them, but ordinarily proceeds in the way of his providential Regiment of all things: In things simply natural he usually proceeds by natural Applications; and in rational Beings, by Means suitable to a rational Nature; and therefore hath chosen this means to draw the Soul of Man to him; namely, by the Cords of a Man, and the Bonds of Love, as most suitable to the Complexion, Nature, and Constitution, settled by his own Ordination in the human Soul.

Upon the whole Matter therefore I conclude, that as the Apostle, *Rom. 12.* styles the Consecration of the Body and Soul to God *a reasonable Service*; so I do with the same Evidence of Reason stile the Doctrine of the Gospel, the *Christian Religion*, a reasonable Religion, a Religion fitted and ordered with the most exquisite Reason, and Suitableness thereunto, to bring the Soul to its due Position, Respect, and Habitude, to Almighty God, and thereby to have an everlasting Happiness.

C H A P. VIII.

Concerning the Supernatural Means of retaining the Soul in its due Respect and Position to Almighty God, and of the Reduction thereof unto it.

I Have hitherto considered of those two Means of Reduction of the Soul to its due Position and Respect to Almighty God, which I have stiled Natural and Rational.

It now remains that I should consider the third Means, which I call Supernatural.

It appears in the consideration of the natural Causes and Effects in the World, that, besides the *intrinsick Powers*, and Propensions of things, there are certain *extrinsick, common, adjuvant Causes*, that have a great Influence in the Effects and Appearances in the World.

The *Magnet* hath not only its intrinsic, active Principle, its Form from which its Motions proceed ; but there is also a common Magnetism of the Earth and its Effluxes, that greatly assist, excite and direct its Motions.

Animals

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Animals and Vegetables have not only their intrinsic, specific, vital Principles of their specific Motions and Operations, but the Sun in its Heat and Influence is an universal, adjuvant, exciting Principle of all vital and sentient Operations.

And not only the antient Philosophers, as *Aristotle* and *Plato*, and their several Commentators, as *Simplicius*, *Themistias*, *Alexander Asphrodiceus*, *Avicen*, and *Averroes*, but also the Jewish Doctors, and the Christian Philosophers and Divines, for some Ages after Christ, did think that, besides the individual intellectual Soul of every Man, there was also a certain *common intelligent Nature*, or Being, substituted by Almighty God, whose Office it was to illuminate the human Soul, to excite actual Intellection in it, and to communicate unto it these common intellectual Principles, which ordinarily and generally obtain in all Men; and stood in relation to the human intellectual Soul, as the Sun and its Light and Influence stands in relation to vital Natures in the lower World: And this they call *Intellectus Agens*, which *Averroes* supposeth to be *Ultima intelligentiarum separatarum*, and deputed to the
actuating

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actuating and exciting of Intellection in
Men.

This Opinion hath been (possibly upon Reasons probable enough) laid aside for many Ages in the Christian Church; the Use therefore that I make of it only is this, that tho this Opinion seems to be dark and obscure, and not bottom'd upon a clear Evidence, yet it carries with it, and under it, an Adumbration of a great and real Truth, tho they attained not a full, clear, distinct Discovery of it: Therefore, as the Apostle elsewhere in another Place told the *Athenians*, that that God, whom they ignorantly worshipped, *him declare I unto you*, Acts 17. 23. so, with some Variation, I may with Humility say, that secret, unseen, and spiritual Power, which these antient Philosophers did not distinctly understand, but groped after it, and celebrated by the Name of *Intellectus Agens*, I am now endeavouring to declare.

Almighty God, as he is every where by his essential Presence, so he is every where by his powerful Influence; and as he is the universal Productive and conserving Cause of all things in the World, so he is more intimate unto, and effective of every thing in the World by his efficacious

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cious Influence than any second created Cause in the World: for they are all but his Instruments, and therefore their Causality is still but in and from the Virtue and Influence of the first Cause.

And this Influx of the first Cause, the prime Efficient, Almighty God, is by him ordinarily communicated, effused, and proportioned, according to the several Natures of created Beings; tho, according to his wise good Pleasure, he sometimes is pleased to do it in a different manner, for excellent Ends, *pro imperio voluntatis*.

And therefore in Matters that are *simply natural*, this ordinary Efflux of the Divine Influence is suited to that common Law of Nature, that he hath settled in the World; and governs such things according to those instituted, regular, natural Laws.

But unto an *intellectual Nature*, such as is that of Man, endued with Understanding and Will, this divine Efflux is communicated in a kind proportionable to those Faculties of the human Soul; and therefore these Effluxes of the divine Influence are communicated *in two kinds*, 1. By way of Illumination, in relation to the understanding Faculty.
2. By

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2. By way of Persuasion, Inclination, and Incitation, in relation to the Will and Affections; altho there are *many other kinds of Effluxes* of the divine Spirit and Influence; as the Gift of *bodily Strength*, as that of *Sampson*, Judges 16. 20. the Gift of *curious Workmanship*, as that of *Aboliab* and *Besaliel*, Exod. 36. 1. the Spirit of *Majesty and Government*, as that of *Saul*, 1 Sam. 10. 9. the Gifts of *Prophefying, Tongues, Miracles*, 1 Cor. 12. 4, 9. For these were extraordinary Effluxes given out upon special Occasions, and for special Ends, tho even in most of them, and other extraordinary Gifts of the like nature, the Understanding and Will were much concerned and wrought upon.

1. As to the *Illumination of the Understanding*, certainly what the Sun is to the sentient Eye, that, and much more, is Almighty God to the Mind of Man: Psal. 36. 9. *In thy Light shall we see Light.* John 1. 9. *This is the true Light that enlightneth every Man that cometh into the World.*

2. As to the *Inclination and bending of the Will*, it is true, the Will is naturally free, but yet it is essentially subject unto the God that made it; and the Operation

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tion of the divine Influence upon the Will ordinarily is but persuasive, and therefore ordinarily resistible: Thus the old World resisted the merciful striving of the divine Influence, Gen. 6. 3. *My Spirit shall not always strive with Man.* Acts 7. 51. *Ye always resist the Holy Ghost.* But the powerful God hath so great an Efficacy, and hath so intimate an Access into the Minds of Men, that he can when he pleaseth, and doubtless sometimes doth, irresistibly bend and incline the Will unto himself, according to his good Pleasure, Psal. 110. 3. *Thy People shall be willing in the Day of thy Power.* It is an excellent Expression, Prov. 21. 1. *The Heart of the King is in the Hands of the Lord; as the Rivers of Water he turneth it whithersoever he will.* A good Artist will guide a Stream of Water to what Place, and in what manner, he pleaseth, in the same Level; and yet without any Violence offered to the natural Motion of the Water, which in all those Motions is kept entirely sutable to its Nature: And with the same, and much greater Facility, the God of Heaven can, and often doth, infallibly guide the Hearts of Men, yea of Kings, and yet without Force or Violation of its natural Liberty.

There

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There was *never any Age nor People* in the World, that was *wholly destitute of this divine Efflux* upon their Understandings and Wills: It is as universal and common as the Light and Influence of the Heavens; only upon some in all Ages it was more special and effectual than upon others, even in the Gentile World. I have always esteemed those excellent Men among *the Heathen* famous for Wisdom, Justice, Piety, and Knowledge, as Men illuminated and guided by this divine Influence, tho possibly communicated to them in a more signal manner than to other Men: Such were *Socrates, Plato, Zeno, Cirticus, Solon, Lycurgus, Pythagoras, Tully, Seneca, Aristotle*, and divers other excellent Philosophers, Moralists, and Law-givers, among the Gentiles; who were by the Influence of the divine Spirit excited, illuminated, and instructed for the Benefit of themselves and the rest of Mankind, and to prepare the Heathen World for the Reception of greater Light.

When it pleased God to select unto himself and his special Government, the Family of *Abraham*, and his Descendants, *the Jewish Nation*, he sets them in the middle of the habitable World, like a Bea-

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con upon a Hill, to be a kind of common Instruction to the rest of Mankind ; and for that Purpose, made them signal to all the World by his special Government over them, by Miracles, Signs and Wonders ; by giving them Laws from Heaven in great Majesty and Terror ; by committing to them the divine Oracles ; by raising up Prophets and Men specially inspired by an extraordinary Spirit, and by effusing among them a greater Measure of the Influence of his sacred Spirit. For (that I may say it once for all) it hath been always the Method of the divine Wisdom and Goodness, when he sends out the greater measure of this Influx, whereof I speak, the divine Providence accompanies that Efflux with suitable external Means to render it the more effectual, and the more agreeable to the manner of the Reception of the human Understanding : But when *the Messiah* came into the World with the Message of the glorious Gospel, the Sun was as it were in its Meridian ; and as the means of Illumination and Conversion of the World unto God was more effectual and universal, so was also the Efflux and Irradiation of the divine Influence upon the Souls of Men more vigorous, diffusive, and universal.

And

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And as the miraculous Gifts of the Spirit of God appear'd in the Miracles of Christ and his Apostles, the Gifts of Tongues, of healing Diseases, of Prophecy, and the like, to confirm and establish Mens Minds in the Faith, Belief, and Obedience of the Gospel; so neither was this all: but the secret and effectual Influence of the same blessed Spirit appear'd in Illumination of the Minds of Men, in persuading and mightily subduing their Wills to the Belief and Obedience of the Truth, in converting Mens Minds unto God, and placing them in their just and due Habitude to Almighty God. And this, according to the various workings thereof, is sometimes called the Spirit of Regeneration, the Spirit of Renovation, the Spirit of Sanctification, the Spirit of Holiness, the Spirit of Adoption, the Spirit of Prayer and Supplication, the Spirit of Life, &c. according to the various Energies that this great Effusion of the Influences of the blessed Spirit had upon the Minds of Men.

And this great and more diffusive and effectual Effusion of this Influence under the Gospel, was no other than what was prophesied of by the antient Prophets,

†

Isa.

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Isa. 25. 7. *I will destroy in this Mountain, the Covering cast upon the Face of all People.*
Isa. 11. 9. *The Earth shall be filled with the Knowledge of the Lord, as the Waters cover the Sea.* Isa. 54. 13. *All thy Children shall be taught of the Lord.* Isa. 59. 20. *This is my Covenant, that I will make with them; My Spirit, that is upon thee, and the Words which I have put into thy Mouth, shall not depart from thee, nor from thy Seed, nor from thy Seed's Seed.* Ezek. 36. 27. *I will put my Spirit within you, and cause you to walk in my Statutes, and keep my Judgments, and do them.* Isa. 44. 3. *I will pour out my Spirit upon thy Seed.* Joel 2. 28. *I will pour out my Spirit upon all Flesh.*
And this Energy of the divine Influence appears, 1. By a secret Irradiation and Illumination of the Understanding. 2. By a powerful Persuasion and Inclining of the Will; both which, as they were with a more vigorous and effectual Dispensation under the first breaking out of the Light of the Gospel, so they do accompany the Publication of it unto this Day, and shall unto the end of the World; tho, by reason of the Corruption of the Lives and Manners of Mankind, not with equal Success in all Ages.

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And thus far concerning the supernatu-
ral Means of converting the Soul to God,
and consequently restoring it to its true
Felicity and Blessedness.

C H A P. IX.

The Conclusion.

AND thus I have taken Occasion
upon this small Particle of Na-
ture, which hath been under my Consi-
deration, to make this not unprofitable
Digression, touching the true, genuine,
and natural Position and *Conversion* of the
Soul towards Almighty God.

I have shewn what it is, namely, The
humble and sincere Love of him, Trust
in him, Obedience to him, and Delight
in him.

I have shewn that this is the most na-
tural and reasonable Habitude of the
Soul, that wherein consists her Duty,
Happiness, and Rest.

I have shewn the great Reasonableness
and Obligation of the Soul unto it, the
Means instituted by the God of Heaven
for our Attainment of it: And that e-
very

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very thing in the World attains and enjoys its suitable Perfection and Felicity, when it attains and keeps that Position, State, Station, and Place, which the great and wise Creator and Disposer of all things hath appointed for it : and consequently there is no way for the human Soul to attain its suitable Perfection and Tranquillity, here in this Life, and everlasting Happiness and Glory hereafter, but in its holding that due Habitude and Respect to Almighty God before described.

And that this (next to the Glory of his great Name) is the principal Reason and End of all these admirable and special Methods of his Providence towards the Children of Men, both in their Creation, Preservation, and the stupendous Work of their Redemption by Christ.

If we shall now look into the several Parts of the Universe, we shall find that every thing in Nature intensely affects that Station, Position, and Order, that the God of Nature hath instituted for them ; and in the holding thereof, they attain and enjoy all that Felicity (if I may so call it) that their Nature is capable of ; and when by any Accident they are out of that Station, they are in Dis-

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composure, and therefore by a strange,
regular, connatural Appetite, they en-
deavour to recover it again.

If we look up to the *Heavenly Bodies*,
they constantly and regularly observe
and keep those Stations and Motions that
the God of Nature, by the Law of their
Creation, hath instituted for them.

If we look unto the *Planetary and Ele-
mentary Bodies*, we shall observe no less.

If we look upon the *Animals*, we shall
observe them regularly to comport them-
selves according to the several instituted
Laws of their Species, and those admi-
rable fixed Instincts that are rivetted in-
to their Constitutions.

If we look upon *Vegetables*, they all re-
gularly, in all their vital Appearances,
do follow strictly and regularly the Laws
and Methods of their several Kinds.

Nay, this pitiful, inconsiderable Mi-
neral, the *Magnet*, in all his Motions and
Affections, regularly and exactly follows
those Laws and Directions that are im-
planted in his Nature.

But if we cast our Eyes or Thoughts
upon the *Children of Men*, and their Ways
and Walks, whose immortal Souls are
directed to a nobler End than most of the
other visible Creatures, and have Capa-
cities

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cities fitted to have a Reception of the noblest Object in the World, the glorious and eternal God, and to have an humble Communion with him, which is his true Position, Habitude, and Happiness: I say, if we look on Mankind, we shall for the most part find it quite otherwise; like Babies, Ideots, and Fools, they fix their Souls, and the whole Verticity of them, (pardon my borrowed Expression) upon Rattles, Baubles, and Toys; and debase their Souls and Faculties with poor sordid Vanities and Trifles; and neglect that *Mignum oportet*, wherein their Perfection and Happiness consists: so that we may justly take up the Prophet's Complaint, both against our selves and others, Jer. 8. 7. *The Stork in the Heaven knoweth her appointed Times, and the Turtle and the Crane, and the Swallow, observe the time of their coming: But my People know not the Judgment of the Lord.*

And were this in the time of *Paganism*, those times of Ignorance, which the Apostle says, *Acts* 17. 30. *God winked at*, the Wonder were not great: But this happens in the *Christian World*, where the Gospel and holy Religion instituted by the Son of God, is published and professed

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to be believed ; as we shall easily find, if
we take but an Estimate of the Ways,
Designs, and Delights of Men, even in
the Christian World.

1. How many there be that bid open
Defiance to Heaven ; *Atheists* that ac-
count it the Glory of their Wit and Cou-
rage, to make a Scorn of Religion, and
of the Life to come ; and this not only
by their Actions, but even by open Pro-
fessions and Words, as far as they durst
do, for fear of human Laws.

2. How many there be that wholly
give themselves up to *sensual Pleasures*,
Debauchery, Incontinence, Gluttony,
Drunkenness ; that make little or no Im-
provement of their Reason, but in ma-
king Provision for their sensual Lusts, and
fulfilling of them with more Advantage
than Brutes ; the whole Bent and Cor-
rent, and Tendency of their Souls, is
after Sensuality, and wholly averted from
that God that gave them their Souls for
better Purposes.

3. How many there be that set the
whole Stress and Tendency of their Souls
to the *getting of Wealth*, sometimes, in-
deed, by lawful Means ; but at other
times by all kind of Oppression, Cozen-
age, Deceit, Rapine, and Violence ; and
make

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make their Wealth their only Delight,
Hope, and Confidence.

4. How many there be that make it
the whole Business of their Souls to *gain*
Honour and Preferments, great Offices,
Titles, Power, Pre-eminence, and Au-
thority over others; wherein, if they
are disappointed, their Souls as it were
die within them; and if they obtain,
they wholly bless themselves therein, till
another Opportunity of farther Acquests
be found; and then their restless, ambi-
tious Souls press on farther for higher
and greater Acquests of the same nature.

5. How many there be that pretend to
the Profession of Christianity *falsly and*
hypocritically, for base and secular Ends;
that make a Gain of Godliness, when
they have not one Spark of true Religion
in their Hearts.

6. Nay, yet farther, among those that
are the greatest Pretenders to Christian
Religion, I mean *the Romish Clergy*, how
universally they debase the very Nature
of God and Christ, in their Image-Wor-
ship. How do they, even under a Dis-
guise of Religion, turn away the Souls of
Men from the Worship, Honour, Fear,
and Love of God, by substituting the
Adoration and Veneration of Angels and
O 4 *Saints,*

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Saints, Shrines, Reliques, and Toys ;
and carrying over that Love, Honour,
Service, Dependence, and Confidence,
which the Soul should repose in the glo-
rious God, and his Son Christ Jesus, un-
to Creatures, contrary to the express Will
of God revealed in his Word, and con-
trary to the whole Design of the Chris-
tian Religion, and the whole OEconomy
of the wise and glorious God to unite the
Soul unto him ; *Thou shalt worship the Lord*
thy God, and him only shalt thou serve : so
that altho there be many great Errors in
the Profession of that Church, yet this
doth in a most special and direct manner
steal away the Soul from its due Habitude
unto the God of Heaven.

7. Nay, yet farther, even in those that
have a true Sense of Religion, and their
Duty to Almighty God, yet the Pleasures,
Profits, Preferments, and Gaieties of *this*
present World, starve that Fervor of the
Love and Conversion of the Soul to
God, and leave but a small Portion of
the Heart for the ever glorious God :
Nay, the great Searcher of all Hearts
knows, that if our Love to the glorious
God were strictly weighed with that first
and great Commandment repeated by our
Saviour, Mat. 22. 37. *Thou shalt love the*
Lord

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Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; which is most certainly our Duty; our Love to God would be generally found to stand in need of many Grains of Allowance from his Mercy and Goodness, to make it accepted.

All therefore that I shall say, is, to remind my self and others of the Saying of the Prophet in another Case, Isa. 46. 8. *Remember this, and shew your selves Men;*
' Men that have, or should have, Reason
' and Judgment to steer their Actions
' and Affections. Remember that we
' have in our Bosoms immortal Souls,
' Souls that will survive all our sensual
' Pleasures, all the Wealth, Riches, and
' Honours of this World; which, when
' this bodily Life ceaseth, will have no
' Gust or Relish to an immortal Soul;
' or if any, but to trouble and vex it.
' Remember that this immortal Soul is
' capable of an immortal Fruition of the
' greatest Good, the Vision and Love of
' the glorious God. Remember that the
' means to attain this blessed and beatifi-
' cal Vision of God hereafter, is the Con-
' version of the Soul to God by true Love
' of him, Obedience to him, and Trust in
' him, while we enjoy a Life here on Earth.

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Remember that this is the true, genuine, natural Habitude and Position of the Soul, and its Perfection and Happiness. Remember that it is not necessary for us to be rich, to be great, to enjoy an Affluence of all worldly Contentments; nay, possibly, yea, probably, this may be our greatest Detriment, and estrange our Souls from God: But it is of absolute Necessity to us to have our everlasting Souls everlastingly happy. And now, Remember this, and shew your selves Men; Men, and not Children, to lavish away our Time, our Lives, and Souls, in Trifles, in Things that will not be of any Use or Convenience to our everlasting State; but if they last so long, will last no longer than our Lives in this World, which may be but a Year, but a Day, but an Hour. Shew your selves therefore Men, Men that understand the Worth and Value of your Souls, your everlasting Souls; and do not debase them into an Employment and State below their Worth and Value. Shew yourselves Men, Men that have, or should have, Discretion to consider that your everlasting State of Happiness or Misery depends upon the well or ill Management
 of

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‘ of your Lives and Thoughts in this Life,
‘ which is but a State of Probation in
‘ order to Eternity. Remember, and
‘ shew your selves Men; Men that un-
‘ derstand your Interest and your great-
‘ est Concernment; and while you live
‘ here in this World, set your Hearts
‘ upon that which is the chief End of
‘ your coming into the World, and as
‘ in reason you would wish to have done
‘ when you come to die; namely, the
‘ entire Conversion of your Souls to the
‘ ever glorious God, the beginning and
‘ end of your Being, in all humble Love,
‘ Obedience, Faith, Dependance, Ho-
‘ nour, and Service, in the frequent
‘ Thoughts of him, and Applications to
‘ him; in Veneration, Worship, Ser-
‘ vice, and Devotion to him; in all
‘ humble Imitation of him, in what he
‘ is imitable by you, viz. in Holiness
‘ and Purity, in Righteousness and Jus-
‘ tice, in Mercy and Beneficence, in
‘ Truth and Veracity: And this will
‘ be the Perfection, the Happiness and
‘ everlasting Blessedness of your Souls to
‘ all Eternity.

A Prayer for Families in the Method of the LORD'S PRAYER, being an Exposition of it.

MOST Glorious GOD, who art Power and Wisdom, and Goodness it self, the Creator of all Things; the *Owner*, the *Ruler*, and the *Benefactor* of the World, but especially of thy Church and chosen Ones: Tho by Sin original and actual we were thy Enemies, the Slaves of Satan and our Flesh, and under thy Displeasure, and the Condemnation of thy Law; yet thy Children, redeemed by Jesus Christ thy Son, and regenerated by the Holy Spirit, have leave to call thee their *Reconciled Father*: For by thy Covenant of Grace thou hast given them thy Son to be their Head, their Teacher, and their Saviour; and in him thou hast pardoned, adopted, and sanctified them; sealing and preparing them by thy Holy Spirit, for the Cœlestial Kingdom, and beginning in them that holy *Life*, and *Light*, and *Love*,
which

which shall be perfected with thee in everlasting Glory. O with what wondrous Love hast thou loved us, that of Rebels we should be made the Sons of God ! Thou hast advanced us to this Dignity, that we might be *devoted* wholly to Thee as Thine own, and might delightfully *obey Thee*, and entirely *love Thee*, with all our Heart ; and so might glorify *Thee* here and for ever.

O cause both us, and all thy Churches, and all the World, to hallow thy great and holy Name ! and to live to thee as *uro* ultimate End ; that thy Image shining on our Souls, we may glorify thy Divine Perfection.

And cause both us, and all the Earth, to cast off the Tyranny of Satan and the Flesh, and to acknowledge thy Supreme Authority, and to become the Kingdoms of Thee and thy Son Jesus, by a willing and absolute Subjection. O perfect thy Kingdom of Grace in our selves and in the World, and hasten the Kingdom of Glory.

And cause us and thy Churches, and all the People of the Earth, no more to be ruled by the Lusts of the *Flesh*, and their erroneous Conceits, and by *Self-will* ; but by thy perfect *Wisdom* and *holy Wil*

Will revealed in thy Laws : Make known thy Word to all the World, and send them the Messengers of Grace and Peace ; and cause Men to *understand, believe, and obey* the Gospel of Salvation, and that with such Holiness, Unity, and Love, that the Earth may be made liker unto Heaven : And not only thy scatter'd imperfect Flock, but those also, who in their carnal and ungodly Minds do now refuse a holy Life, and think thy *Word* and *Ways* too strict, may desire to imitate even the heavenly Church, where Thou art obeyed, and loved, and praised, with high Delight, in Harmony and Perfection.

And because our *Being* is the Subject of our *Well-being*, maintain us in the *Life* which thou hast here given us, until the Work of Life be finished ; and give us such Health of Mind and Body, and such Protection and Supply of all our Wants, as shall best fit us for our Duty, and make us contented with our *daily Bread*, and patient if we want it : And save us from the Love of the Riches, and Honours, and Pleasures of this World, and the Pride, and Idleness, and Sensuality which they cherish : And cause us to serve thy Providence by our diligent Labours, and

to serve thee faithfully with all that thou givest us : And let us not make Provision for the Flesh, to satisfy its Desires and Lusts.

And we beseech thee of thy Mercy, thro the Sacrifice and Propitiation of thy beloved Son, forgive us all our Sins, original and actual, from our Birth to this Hour ; our Omissions of Duty, and committing of what thou didst forbid ; our Sins of Heart, and Word, and Deed ; our sinful Thoughts and Affections, our sinful Passions and Discontents ; our secret and our open Sins ; our Sins of Negligence, and Ignorance, and Rashness ; but especially our Sins against Knowledge and Conscience, which have made the deepest Guilt and Wounds. Spare us, O Lord, and let not our Sins so find us out as to be our Ruin ; but let us so find them out, as truly to repent and turn to thee. Especially, punish us not with the loss of thy Grace. Take not thy Holy Spirit from us, and deny us not his Assistance and holy Operations. Seal to us by that Spirit the Pardon of our Sins, and lift up the Light of thy Countenance upon us, and give us the Joy of thy Favour and Salvation. And let thy Love and Mercy so fill us, not only

ly with Thankfulness to Thee, but with Love and Mercy to our Brethren and our Enemies; that we may heartily forgive them that do us wrong, as thro thy Grace we hope to do.

And for the time to come suffer us not to cast our selves wilfully into Temptations; but carefully to avoid them, and resolutely to resist and conquer what we cannot avoid: And O mortify those inward Sins and Lusts, which are our constant and most dangerous Temptations: And let us not be tempted by Satan or the World, or tried by thy Judgments, above the Strength which thy Grace shall give us. Save us from a fearless Confidence in our own Strength. And let us not dally with the Snare, nor taste the Bait, nor play with the Fire of thy Wrath; but cause us to fear and depart from Evil; lest before we are aware, we be entangled and overcome, and wounded with our Guilt and with Wrath, and our End should be worse than our Beginning. Especially save us from those radical Sins of Error, and Unbelief, Pride, Hypocrisy, Hardheartedness, Sensuality, Slothfulness, and the Love of this present World, and the loss of our Love to Thee, to thy Kingdom, and thy Ways.

And

And save us from the Malice of Satan and of wicked Men, and from the Evils which our Sins would bring upon us.

And as we crave all this from thee, we humbly render our Praises with our future Service to thee. Thou art the King of all the World, and more than the Life of all the Living. Thy Kingdom is everlasting ; wise, and just, and merciful is thy Government. Blessed are they that are thy faithful Subjects. But who hath hardened himself against thee, and hath prospered ? The whole Creation proclaimeth thy Perfection ; but it is Heaven where the Blessed see thy Glory, and the Glory of our Redeemer ; where the Angels and Saints behold thee, admire thee, adore thee, love thee, and praise thee with triumphant, joyful Songs, the Holy, Holy, Holy God, the Father, Son, and Holy Ghost, who was, and is, and is to come : Of Thee, and thro Thee, and to Thee are all Things : To Thee be Glory for ever. *Amen.*

A short Prayer for Families.

MOST Glorious Ever-living God, Father, Son, and Holy Ghost, Infinite in thy Power, Wisdom and Goodness ; Thou art the Creator of all the World, the Redeemer of lost Mankind, and the Sanctifier of thine Elect. Thou hast made us living reasonable Souls, placed a while on Earth in Flesh, to seek, and know, and love, and serve thee, which we should have done with all our Soul and Might ; for we and all things are thy own, and thou art more to us than all the World. This should have been the greatest Business, Care, and Pleasure of our Lives : We were bound to it by the Law, and invited by thy Love and Mercy, and the Promise of a Reward in Heaven : And in our Baptism, we were devoted to this Christian Life of Faith and Holiness, by a solemn Covenant and Vow. But with Grief and Shame we do confess, that we have been too unfaithful to that Covenant, and too much neglected the Lord our Father, our Saviour, and our Sanctifier, to whom we
were

were devoted ; and have too much served the Flesh and the World, and the Devil, which we renounced. We have added to our original Sin, the Guilt of Unthankfulness for a Saviour, and resisting his Spirit and Grace that should have renewed, and governed, and saved us. We have spent much of our Lives in fleshly and worldly Vanity, and sinfully neglected the greatest Work, of making a sure Preparation for Death and Judgment, and our endless State. In a custom of Sinning we have hardened our Hearts against thy Word and Warnings, and the Reproofs of thy Ministers, and of our Consciences, that have oft told us of our Sin and Danger, and called us to repent.

And now, O Lord, our convinced Souls confess that we deserve to be forsaken by thee, and left to our own Lust and Folly, and to the Deceits of Satan, and unto endless Misery. But seeing thou hast given a Saviour unto lost Man, and a pardoning Covenant thro the Merits of Christ, promising Forgiveness and Salvation to every true penitent Believer ; we thankfully accept thy offered Mercy, and penitently bewail our Sin, and cast our miserable Souls upon thy
Grace,

Grace, and the Sacrifice, Merits and Intercession of our Redeemer. Forgive all the Sins of our Hearts and Lives; and as a reconciled Father, take us as thy adopted Children in Christ. O give us thy renewing Spirit, to be in us a powerful and constant Author of Holy Light and Love, and Life, to fit us for all our Duty, and for Communion with thee, and for Everlasting Life; and to dwell in us as thy Witness and Seal of our Adoption. Let him be better to our Souls than our Souls are to our Bodies; teaching us thy Word and Will, and bringing all our Love and Will to a joyful Compliance with thy Will; and quickning our dull and drowsy Hearts to a Holy and Heavenly Conversation. Let him turn all our sinful Pleasures and Desires into the delightful Love of Thee, and of thy Ways and Servants. Save us from the great Sins of Selfishness, Pride and Worldliness; and give us Self-denial, Humility, and a Heavenly Mind: That while we are on Earth, our Hearts may be in Heaven, where we hope to live in thy joyful Love and Praise with Christ and all his Holy Ones for ever. Let us never forget that this Life is short, and that the Life to come is endless; That
our

our Souls are precious, and our Bodies vile, and must shortly turn to Rottenness and Dust; That Sin is odious, and Temptations dangerous, and Judgment dreadful to unprepared guilty Souls; and that without a Saviour and his Grace and Spirit, there is no Salvation. Cause us to live as we would die, and let no Temptation, Company or Business, draw us to forget our God and our everlasting State.

Lord bless the World, and especially these Kingdoms, with Wise, Godly, Just and Peaceable Princes, and inferior Judges and Magistrates; and guide, protect and prosper them for the common Good, and the promoting of Godliness, and suppressing of Sin; and bless all Churches with able, godly, faithful Pastors, that are zealous Lovers of God, and Goodness, and the Peoples Souls. And save the Nations and Churches from oppressing Tyrants and Deceivers, and from malignant Enemies to serious Piety. And cause Subjects to live in just Obedience, and in Love and Peace. Bless Families with Wise, Religious Governors, who will carefully instruct their Children and Servants, and restrain them from Sin, and keep them from Temptation. Teach Children and

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Ser-

Servants to fear God, and honour and obey their Governors.

O Our Father which art in Heaven, let thy Name be ballowed. Let thy Kingdom come. Let thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread : Forgive us our Trespases, as we forgive them that trespass against us. Lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever. Amen.

A short Prayer for Children and Servants.

EVER-living and most Glorious God, Father, Son, and Holy Ghost ! Infinite is thy Power, thy Wisdom and thy Goodness ! Thou art the Maker of all the World, the Redeemer of lost and sinful Man, and the Sanctifier of the Elect. Thou hast made me a living reasonable Soul, placed a while in this Flesh and World, to know, and love, and serve thee my Creator, with all my Heart, and Mind, and Strength, that I might obtain the Reward of the heavenly Glory.

This

This should have been the greatest Care, and Business and Pleasure of all my Life: I was bound to it by thy Law; I was invited by thy Mercy; and in my Baptism I was devoted to this holy Life, by a solemn Covenant and Vow. But alas! I have proved too unfaithful to that Covenant: I have forgotten and neglected the God, the Saviour, and the Sanctifier, to whom I was engaged; and have too much served the Devil, the World and the Flesh, which I renounced: I was born in Sin, and sinfully I have lived. I have been too careless of my immortal Soul, and of the great Work for which I was created and redeemed: I have spent much of my precious time in Vanity, in minding and pleasing this corruptible Flesh: And I have hardened my Heart against those Instructions, by which thy Spirit, and my Teachers, and my own Conscience, did call upon me to repent, and turn to thee.

And now, Lord, my convinced Soul doth confess, that I have deserved to be forsaken by thee, and given over to my Lust and Folly, and to be cast out of thy glorious Presence into Damnation. But seeing thou hast given a Saviour to the World, and made a pardoning and gracious

cious Law, promising Forgiveness and Salvation thro his Merits to every true penitent Believer, I thankfully accept the Mercy of thy Covenant in Christ; I humbly confess my Sin and Guiltiness: I cast my miserable Soul upon thy Grace, and the Merits, and Sacrifice and Intercession of my Saviour. O pardon all the Sins of my corrupted Heart and Life; and as a reconciled Father take me to be thy Child: And give me thy renewing Spirit, to be in me a Principle of holy Life, and Light and Love, and thy Seal and Witness that I am thine; let him quicken my dead and hardened Heart; let him enlighten my dark unbelieving Mind, by clearer Knowledge and firm Belief; let him turn my Will to the ready Obedience of thy holy Will; let him reveal to my Soul the Wonders of thy Love in Christ, and fill it with Love to Thee and my Redeemer, and to all thy holy Word and Works; till all my sinful carnal Love be quenched in me, and my sinful Pleasures turned into a sweet Delight in God. Give me Self-denial, Humility and Lowliness, and save me from the great and hateful Sins of Selfishness, Worldliness and Pride. O set my Heart upon the Heavenly Glory, where I hope
e'er

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e'er long to live with Christ and all his holy Ones, in the joyful Sight, and Love, and Praise of Thee the God of Love for ever. Deny me not any of those Helps and Mercies, which are needful to my Sanctification and Salvation. And cause me to live in continual Readiness for a safe and comfortable Death: For what would it profit me to win all the World, and lose my Soul, my Saviour, and my God?

Additions for Children.

Let thy Blessing be upon my Parents and Governors: Cause them to instruct and educate me in thy Fear, and cause me with Thankfulness to receive their Instructions; and to love, honour and obey them in Obedience to thee. Keep me from the Snares of evil Company,

Additions for Servants.

And as thou hast made me a Servant, make me conscionable and faithful, in my Place and Trust, and careful of my Master's Goods and Business, as I would be if it were my own. Make me submissive and obedient to my Governors: Keep me from Self-will and
P Pride,

pany, Temptations, and Youthful Pleasures; and let me be a Companion of them that fear thee. Let my daily Delight be to meditate on thy Law; and let me never have the Mark of the Ungodly, to be a Lover of Pleasures more than of God. Furnish my Youth with those Treasures of Wisdom and Holiness, which may be daily increased and used to thy Glory.

Pride, from murmuring and unreverent Speeches, from Falshood, Slothfulness, and all Deceit: That I may not be an Eye-servant, pleasing my Lust and fleshly Appetite; but may cheerfully and willingly do my Duty, as believing that thou art the Revenger of all Unfaithfulness; and may do my Service not only as unto Man, but as to the Lord, expecting from thee my chief Reward.

All this I beg and hope for, on the account of the Merits and Intercession of Jesus Christ, concluding in the Words which he hath taught us; *Our Father which art in Heaven, hallowed be thy Name; Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily Bread. And forgive us our Trespases,*

passes, as we forgive them that trespass against us. And lead us not into Temptation; But deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever. Amen.

*A plain and short Prayer for Families,
for Morning and Evening.*

A Lmighty, All-seeing and most Gracious God, the World and all therein is made, maintained, and ordered by thee: Thou art every where present, being more than the Soul of all the World. Tho thou art revealed in thy Glory to those only that are in Heaven, thy Grace is still at work on Earth to prepare Men for that Glory: Thou madest us not as the Beasts that perish, but with reasonable immortal Souls, to know and seek, and serve thee here, and then to live with all the Blessed, in the everlasting Sight of thy Heavenly Glory, and the Pleasures of thy perfect Love, and Praise. But we are ashamed to think how foolishly and sinfully we have forgotten and neglected our God and our Souls, and our Hopes of blessed Immor-

talities, and have overmuch minded the things of this visible transitory World, and the Prosperity and Pleasure of this corruptible Flesh, which we know must turn to rottenness and dust. Thou gavest us a Law which was just and good, to guide us in the only way to Life; and when by Sin we had undone our selves, thou gavest us a Saviour, even thy eternal Word made Man, who by his holy Life and bitter Sufferings reconciled us to thee, and both purchased Salvation for us, and revealed it to us, better than an Angel from Heaven could have done, if thou hadst sent him to us Sinners on such a Message. But alas, how light have we set by our Redeemer, and by all that Love which thou hast manifested by him; and how little have we studied and understood, and less obeyed that Covenant of Grace, which thou hast made by him to lost Mankind!

But O God, be merciful to us vile and miserable Sinners: Forgive the Sins of our natural Pravity, and the Follies of our Youth, and all the Ignorance, Negligence, Omissions and Commissions of our Lives: And give us true Repentance for them, or else we know that thou wilt not forgive them. Our Life is but as a Shadow

dow that passeth away, and it is but as a Moment till we must leave this World, and appear before thee to give up our Account, and to speed for ever as here we have prepared. Should we die before thou hast turned our Hearts from this sinful Flesh and World to thee, by true Faith and Repentance, we shall be lost for evermore. O woe to us that ever we were born, if thou forgive not our Sins, and make us not holy before this short and uncertain Life be at an end: Had we all the Riches and Pleasures of this World, they would shortly leave us in the greater Sorrows. We know that all our Life is but the time which thy Mercy allotteth us to prepare for Death; therefore we should not put off our Repentance and Preparation to a sick Bed: but now Lord, as if it were our last and dying words, we earnestly beg thy pardoning and sanctifying Grace, through the Merits and Intercession of our Redeemer. O thou that hast pitied and saved so many Millions of miserable Sinners, pity and save us also, that we may glorify thy Grace for ever; surely thou delightest not in the Death of Sinners, but rather that they return and live. Hadst thou been unwilling to shew Mercy, thou wouldst

not have ransomed us by so precious a Price, and still intreat us to be reconciled to thee : We have no cause to distrust thy Truth or Goodness ; but we are afraid lest Unbelief, and Pride, and Hypocrisy, and a worldly fleshly Mind, should be our Ruin. O save us from Satan, and this tempting World, but especially from our selves : Teach us to deny all Ungodliness and fleshly Lusts, and to live soberly, righteously and godly in this World. Let it be our chiefest daily Work to please thee, and to lay up a Treasure in Heaven, and to make sure of a blessed Life with Christ, and quietly to trust thee with Soul and Body. Make us faithful in our Callings, and our Duties to one another, and to all Men, to our Superiors, Equals, and Inferiors. Bless the King, and all in Authority, that we may live a quiet and peaceable Life in all Godliness and Honesty : Give wise, holy, and peaceable Pastors to all the Churches of Christ, and holy and peaceable Minds to the People : Convert the Heathen and Infidel Nations of the World : And cause us, and all thy People, to seek first the hallowing of thy Name, the coming of thy Kingdom, the doing of thy Will
on

on Earth as it is done in Heaven : Give us our daily Bread, even all things necessary to Life and Godliness, and let us be therewith content. Forgive us our daily Sins, and let thy Love and Mercy constrain us to love thee above all ; and for thy sake to love our Neighbours as our selves, and in all our Dealings, to do justly and mercifully, as we would have others do by us. Keep us from hurtful Temptations, from Sin, and from thy Judgments, and from the Malice of our spiritual and corporal Enemies : And let all our Thoughts, Affections, Passions, Words and Actions, be governed by thy Word and Spirit to thy Glory. Make all our Religion and Obedience pleasant to us ; and let our Souls be so delighted in the Praise of thy Kingdom, thy Power, and thy Glory, that it may secure and sweeten our Labour by Day, and our Rest by Night, and keep us in a longing and joyful Hope of the heavenly Glory : And let the Grace of our Lord Jesus Christ, and the Love of God our Father, and the Communion of the Holy Spirit, be with us now and for ever. *Amen.*

Morning Prayer for a Family.

O Eternal, Infinite, and Omnipotent God, whose gracious Wisdom vouchsafes to command such things as are necessary to fit us for everlasting Bliss, and forbid such as are apt to render us eternally Unhappy ! we miserable Sinners humbly prostrate our Souls and Bodies before thy most adorable Majesty ; and with a true and hearty Sorrow, each of us particularly thus accuse and condemn our selves. We confess, O Lord God, that we have grievously sinn'd against Thee in Thought, Word, and Deed. But have thou Mercy on us, O most merciful Father, for thy Son's sake, Jesus Christ our Lord and only Advocate. Have Mercy on this Family, we beseech Thee ; and spare every Soul therein for thy Name's sake. The Great and Glorious Lord of Heaven and Earth have Mercy upon us, forgive us our Sins, and bring us to everlasting Life. *Amen.*

Evening

Evening Prayer for a Family.

ALmighty and everlasting God, we render thee most humble and hearty Thanks, for that thou hast vouchsaf'd of thy great Mercy and Goodness to preserve us this Day : and we beseech thee also to preserve and keep us this Night in like manner from all Danger, as well of Body as of Soul ; but especially so to enlighten the Eyes of the latter, that we never sleep in Sin : to the end that we, being by thee graciously preserved, may (if it be thy good Pleasure) rise again in Health to praise thy Majesty, and joyfully serve Thee in Thanksgiving, with chaste Bodies and clean Hearts. Raise our dead Spirits from this heavy Earth, to dwell with Thee in the Land of the Living : That as we here admire thy bounteous Power, and daily sing the Wonders of thy Grace ; we may hereafter adore thy blessed self, and sing eternally the Wonders of thy Glory. *Amen.*

BE thou eternally ador'd, O God of our Salvation ; and may thy Praises be sung by thy Servants for ever.

When our first Parents had disobey'd thy Precepts ; to the Ruin of themselves and their whole Posterity :

Thy Mercy immediately provided a Remedy ; and graciously promised a powerful Redeemer, who should suffer as Man, and satisfy as God.

A meritorious Redeemer, that should conquer Sin and Death, and crush in pieces the Serpent's Head,

A Redeemer that should fully repair the Breaches of Mankind ; and die as a piacular Oblation, to procure Atonement for our Sin ?

Enlightning our Eyes with a clearer view of those excellent Truths that concern our Peace, and his All-sufficient Merits, for the Satisfaction of our Sins ; and supporting our Nature with a stronger Grace, to bear us safely on thro all Encounters, till we arrive at the Land of Rest, and be receiv'd for ever into that glorious Kingdom.

O blessed Jesus ! our Strength, and our Guide ; who knowest, and pitiest our Weakness ;

Who

Who in thy tender Care hast contrived
such Means, that nothing can undo us but
our own Perverseness :

How easy hast thou made the Way to
Heaven ? How light the Burden thou
layest upon thy Followers ? 'Tis but to
love thee, our greatest Benefactor, and
we perfectly fulfil every Branch of thy
Law.

'Tis but desiring to see thee, our su-
preme Beatitude ; and we are sure to
possess an Eternity of Joy.

Blessed, O my God, be the Wisdom of
thy Providence ; which alone knows the
Way to draw Good out of Evil.

Which not only restores us to our first
Degree, but makes even our Fall rebound
us to a greater Height.

Lord, as thy Goodness turns all things
to the Advantage of thine Elect ; O may
thy Elect praise thy Goodness in all
Things !

Admirable, O Lord, wert thou in thy
merciful Promise ; but infinitely more in
thy wonderful Performance.

Thou didst not depute an Angel to sup-
ply thy Place ; nor entrust so tender a
Work to the Management of a Seraphim.

But thy self didst bow the Heavens,
and come down; and with thy own blest
Hands work our Redemption.

Thy self didst take upon Thee our frail
Nature.

O God, who hast glorified our victo-
rious Saviour with a visible trium-
phant Resurrection from the Dead, and
Ascension into Heaven, where he sits at
thy Right Hand, the World's supreme
Governour and final Judge; grant, we
beseech thee, that his Triumphs and Glo-
ries may ever shine in our Souls, to make
us more clearly see through his Sufferings,
and more courageously pass through our
own; being assur'd by his Example, that
if we endeavour to live and die like him,
for the advancement of thy Love in our
selves and others, thou wilt raise again
our dead Bodies too, and conforming
them to his glorious Body, call us up a-
bove the Clouds, and give us possession of
thy everlasting Kingdom, through the
same Lord Jesus Christ thy Son, who,
with Thee and the Holy Ghost, liveth
and reigneth one God, World without
End. *Amen.*

L O R D;

LORD, we beseech thee, forsake us not in the vanishing of our Days: but still continue thy Gracious and Fatherly Protection upon us: Be thou our Light and Defence, our Guide and Guard, thro this Valley of Misery and Tears, and the Shadow of Death, to thine eternal Kingdom. And give us the Comfort and Communion of thy Holy Spirit, that our Eyes may see thy Salvation, and we thy Servants may depart in thy Peace, for the Merits and Satisfaction of thy dear Son Jesus Christ our Lord. *Amen.*

O God, the eternal Source and Necessity of Being, on whose free overflowing that of the whole Creation every Moment depends, strike, we beseech thee, our Hearts with a continual Dread and Reverence of thy absolute Dominion, which should it but ever so little suspend thy Bounty, we should instantly vanish into nothing; and grant that as we know thou preservest this World, we may grow daily riper for the other, and by thy Grace may so husband our Time here, as in the next Life to possess Eternal Bliss, thro our Lord Jesus Christ, who liveth, &c.

O God, whose eternal Wisdom, the Word made Flesh, and dwelling amongst us, not only told the World with his own Sacred Mouth, the unthought-on Steps which lead directly to Heaven, but trod them out plain with his own Sacred Feet, and ordained others after him thro all Generations, to guide ours steddily in them ! Let not, we humbly beseech thee, so much Love and Care be lost on us ; but vouchsafe us thy continual necessary Grace, not only to learn by rote, and profess with our Lips, this precious way, kept still open to our Eyes ; but make it the business of our whole Life to walk diligently in it, even to Death, and beyond, thro our Lord Jesus Christ thy Son ; who with thee, and the Holy Ghost, liveth and reigneth ever one God, World without End. *Amen.*

The Nicene Creed.

I Believe in one God the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten not made, being of one Substance with the Father, by whom all Things were made: Who for us Men, and for our Salvation, came down from Heaven, and was Incarnate by the Holy Ghost of the Virgin *Mary*, and was made Man, and was crucified also for us under *Pontius Pilate*. He suffered and was buried, and the third Day he rose again, according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father. And he shall come again with Glory to judge both the quick and the dead: Whose Kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the
the

352 *The Nicene Creed.*

the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the Remission of Sins. And I look for the Resurrection of the Dead, and the Life of the World to come, *Amen.*

*To Father, Son, and Holy Ghost,
One undivided Three,
All highest Praise, all humblest Thanks,
Now, and for ever be.*

St. Ambrose's

St. Ambrose's Hymn.

WE praise thee, O God, we acknowledge thee to be the Lord.

All the Earth doth worship thee, the Father Everlasting.

To thee all Angels cry aloud, the Heavens and all the Powers therein.

To thee Cherubin and Seraphin continually do cry,

Holy, holy, holy Lord God of Sabaoth ;
Heaven and Earth are full of the Majesty of thy Glory.

The glorious Company of the Apostles praise thee.

The goodly Fellowship of the Prophets praise thee.

The noble Army of Martyrs praise thee.

The holy Church throughout all the World doth acknowledge thee,

The Father, of an infinite Majesty ;
Thine honourable, true, and only Son ;
Also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver Man, thou didst not abhor the Virgin's Womb.

When

354 *St. Ambrose's Hymn.*

When thou hadst overcome the Sharpness of Death, thou didst open the Kingdom of Heaven to all Believers.

Thou sittest at the Right Hand of God, in the Glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy Servants, whom thou hast redeem'd with thy precious Blood.

Make them to be number'd with the Saints in Glory everlasting.

O Lord, save thy People, and bless thine Heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee ;

And we worship thy Name ever World without end.

Vouchsafe, O Lord, to keep us this Day without Sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy Mercy lighten upon us, as our Trust is in thee.

O Lord, in thee have I trusted, let me never be confounded.

H Y M N S.

H Y M N S.

H Y M N I.

SWEET Jesu ! why, why dost thou love
Such worthless Things as we ?
Why is thy Heart still towards us,
Who seldom think on Thee ?

Thy Bounty gives us all we have ;
And we thy Gifts abuse :
Thy Bounty gives us ev'n thy Self ;
And we thy Self refuse.

And why, my Soul, why do I love
Such wretched Things as these ?
These that withdraw us from our Lord,
And his pure Eyes displease ?

Break off, and be no more a Child,
To run, and sweat, and cry ;
While all this Stir, this huge Concern,
Is only for a Fly.

Some

Some silly Fly, that's hard to catch,
And nothing when 'tis caught ;
Such are the Toys thou striv'st for here,
Not worth a serious Thought.

Break off, and raise thy Manly Eye
Up to those Joys above :
Behold all those thy Lord prepares,
To wooe, and crown thy Love.

Alas, dear Lord ! I cannot love,
Unless thou draw my Heart ;
Thou who so kindly mak'st me know,
O make me do my Part.

Still do thou love me, O my Lord,
That I may still love Thee :
Still make me love Thee, O my God,
That thou may'st still love me.

Thus may my God, and my poor Soul,
Still one another love :
Till I depart from this low World,
T' enjoy my God above.

To Thee, Great God, to Thee alone,
One Co-eternal Three,
All Power and Praise, all Joy and Bliss,
Now, and for ever be.

H T M N

H Y M N II.

WHY do we seek Felicity,
Where 'tis not to be found ;
And not, dear Lord, look up to Thee,
Where all Delights abound ?

Why do we seek for Treasure here,
On this false barren Sand ;
Where nought but empty Shells appear,
And Marks of Shipwrack stand ?

O World, how little do thy Joys
Concern a Soul that knows
It self not made for such low Toys,
As thy poor Hand bestows ?

How cross art thou to that Design
For which we had our Birth !
Us, who are made in Heaven to shine,
Thou bow'st down to the Earth.

Nay, to thy Hell ; for thither sink
All that to thee submit ;
Thou strew'st some Flowers on the Brink,
To drown us in the Pit.

World, take away thy Tinsel Wares,
That dazzle here our Eyes ;

Let

Let us go up above the Stars,
Where all our Treasure lies.

The Way we know; our dearest Lord
Himself is gone before;
And has engag'd his faithful Word,
To open us the Door.

But, O my God, reach down thine Hand,
And take us up to Thee:
That we about thy Throne may stand,
And all thy Glories see.

All Glory to the Sacred Three,
One Ever-living Lord:
As at the first, still may he be
Belov'd, Obey'd, Ador'd.

HYMN III.

DO I resolve an easy Life,
Stor'd with Plenty, free from Strife?
When, dear Lord, thy Days and Nights
Pass'd in Poverty, and Fights?

Do I design a gentle Death,
Singing out my aged Breath?
When, my Saviour, Tortures tore
Thy dear Soul out, drown'd in Gore.

May this our holy Sacrifice,
Acting in a sweet Disguise,
Jesus Passions o'er again,
Such undue Conceits restrain.

Keep, keep, still lively in my Mind,
How I ought to be resign'd ;
How this Pattern should destroy
All my sensual Grief, or Joy.

Are Sufferings Ills ? No ; Goodness chose
His, and our way to Bliss thro those.
Are Pleasures Goods ? No ; Wisdom scorn'd
Their Dalliance, and us forewarn'd.

This, Lord, this make my Ditty be ;
At least whenever I thee see,
Thee, its Ground, so oft repeating :
To prevent my Soul's forgetting.

Jesu ! thus arm'd, no Terrors shall
Make my vertuous Courage fall ;
No Flatteries here my firm Hopes drown,
Since thy Cross led to thy Crown.

Live for ever, live glorious Lord,
Live by Heav'n, and Earth ador'd ;
O may both their Praises give,
They who see, we who believe. *Amen.*

H T M N

H T M N IV.

Come Holy Ghost, our Souls inspire,
 And lighten with Celestial Fire.
 Thou the anointing Spirit art ;
 Who dost thy Seven-fold Gifts impart.

Thy blessed Unction from above,
 Is Comfort, Life, and Fire of Love.
 Enable with perpetual Light,
 The Dulness of our blinded Sight.

Anoint, and chear our soiled Face
 With the abundance of thy Grace.
 Keep far our Foes, give Peace at Home ;
 Where thou art Guide, no Ill can come.

Be thou our Leader and our Guide :
 And never let us from thee slide.
 Teach us to know the Father, Son,
 And Thee, of Both, to be but One.

That thro the Ages all along,
 This may be our Endless Song :
 " Praise to thy Eternal Merit,
 " Father, Son, and Holy Spirit. *Amen.*



F I N I S.

en.